Digitized by the Internet Archive
in 2025

https://archive.org/details/national-liturgical-week_1955_16

THE NEW RITUAL
LITURGY AND SOCIAL ORDER

16TH NATIONAL LITURGICAL WEEK

WORCESTER, MASSACHUSETTS

August 22-25

1955

CLERICS' LIBRARY
PHILOSOPHY
PROV. ST. BARBARA

UNDER THE PATRONAGE OF HIS EXCELLENCY
THE MOST REVEREND JOHN J. WRIGHT, D.D.
BISHOP OF WORCESTER

13149

The Liturgical Conference

Elsberry, Mo.

1956

Imprimatur

✠ Joseph E. Ritter, D.D.
Archbishop of St. Louis
St. Louis, Mo.
August 13, 1956.

Edited by

THE REVEREND ALOYSIUS F. WILMES
Sacred Heart Church
Elsberry, Mo.

THE REVEREND CHRISTIAN J. MARTIN
St. Mary's Institute
O'Fallon, Mo.

Copyright
1956

The Liturgical Conference
Elsberry, Mo.

Published under the auspices of

THE LITURGICAL CONFERENCE, INC.

National Sponsoring Body of the Liturgical Week

President

The Most Reverend Vincent S. Waters, D.D.

Bishop of Raleigh, N.C.

Vice-President

The Reverend Shawn Sheehan

St. John's Seminary

Brighton, Mass.

Secretary

The Reverend Aloysius F. Wilmes

Sacred Heart Church

Elsberry, Mo.

Treasurer

The Reverend Norbert E. Randolph

St. Philomena's Church

Chicago, Ill.

BOARD OF DIRECTORS
THE LITURGICAL CONFERENCE, INC.

The Most Reverend John J. Wright, D.D.
Bishop of Worcester, Mass.

Rt. Rev. Martin B. Hellriegel
Holy Cross Church
St. Louis, Mo.

Rt. Rev. Msgr. Luigi Ligutti
Catholic Rural Life Conference
Des Moines, Ia.

Rt. Rev. Msgr. Joseph P. Morrison
Immaculate Conception Church
Highland Park, Ill.

Rev. William Busch
St. Paul Seminary
St. Paul, Minn.

Rev. Daniel M. Cantwell
Catholic Labor Alliance
Chicago, Ill.

Rev. Godfrey Diekmann, O.S.B.
St. John's Abbey
Collegeville, Minn.

Rev. W. Michael Ducey, O.S.B.
Weston Priory
Weston, Vt.

Rev. Benedict Ehmann
St. Mary's of the Lake Church
Watkins Glen, N.Y.

Rev. Gerald Ellard, S.J.
St. Mary's College
St. Marys, Kans.

Rev. Joseph Feeney
St. Peter's Cathedral
London, Ont.

Rev. John M. Hayes
Mercy High School
Chicago, Ill.

Rev. Joseph J. Holleran
St. Jude's Church
Wauwatosa, Wis.

Rev. Pierre Lachance, O.P.
Monastere des Dominicains
Prince Albert, Sask.

Rev. William J. Leonard, S.J.
Boston College
Newton, Mass.

Rev. Cletus Madsen
St. Ambrose College
Davenport, Ia.

Rev. Michael A. Mathis, C.S.C.
University of Notre Dame
Notre Dame, Ind.

Rev. William Morris, S.S.
St. Edward's Seminary
Kenmore, Wash.

Rev. H. A. Reinhold
St. Joseph's Church
Sunnyside, Wash.

Rev. Victor T. Suren
Catholic Central Bureau
St. Louis, Mo.

Rev. Leo Trese
Vista Maria
Detroit, Mich.

Rev. Eugene A. Walsh, S.S.
St. Mary's Seminary
Baltimore, Md.

Rev. Stephen E. Ward
Our Mother of Sorrows Church
Johnstown, Pa.

Rev. Aloysius F. Wilmes
Sacred Heart Church
Elsberry, Mo.

Rev. Damasus Winzen, O.S.B.
Mount Savior Monastery
Elmira, N.Y.

Sister Anne Catherine, C.S.J.
St. Joseph of Carondelet Motherhouse
St. Louis, Mo.

Mother Kathryn Sullivan, R.S.C.J.
Manhattanville College
Purchase, N.Y.

Dr. Joseph Evans
Chicago, Ill.

The Honorable Eugene McCarthy
House of Representatives
Washington, D.C.

Miss Elizabeth Schneider
Friendship House
Chicago, Ill.

THE 1955 WORCESTER NATIONAL LITURGICAL WEEK

LOCAL COMMITTES FOR LITURGICAL WEEK

PATRON

THE MOST REVEREND JOHN J. WRIGHT, D.D.

Bishop of Worcester, Mass.

EXECUTIVE COMMITTEE

Rt. Rev. Msgr. John F. Gannon, V.G.
Rt. Rev. Msgr. John F. Reilly
Rt. Rev. Msgr. Agelo A. Carpinella
Rt. Rev. Msgr. Constantine A. Vasys
Very Rev. Msgr. Armand J. Barrette
Very Rev. William A. Donaghy, S.J.
Very Rev. Armand Desautels, A.A.
Mother Mary Gabriel, S.M.
Mother Mary Agnita, S.P.B.V.
Mother Esther, M.P.V.

GENERAL CHAIRMAN

Rev. David E. Bushey

ARRANGEMENTS COMMITTEE

Rev. Timothee R. Rondeau
Rev. John P. Martin
Rev. John J. O'Brien
Rev. M. Aelred Morrissette, O.C.S.O.
Sister Irene Marie, S.S.A.
Mrs. Mary E. McKechnie
Mrs. Margaret Hewitt
Miss Joyce C. Wilk
Mr. William F. Henry
Mr. Elmer T. Philbin
Mr. John G. Deedy, Jr.
Mr. Henry Prunier
Mr. John O'Quinn

HOSPITALITY COMMITTEE

Rev. Francis J. Manning
Miss Mary A. Melican
Mrs. Rene Brassard
Miss Dorothy Coulter
Mrs. William Martin
Mrs. Stanley Wackell
Mr. Thomas H. Courtney
Mr. James A. Athy
Mr. Cornelius W. Buckley

SECRETARIAL COMMITTEE

Miss Kathleen McDermott
Miss Lorraine Guerin
Miss Helen M. Fleming
Miss Julia E. Fleming
Mrs. Gertrude Carpenter
Miss Theresa C. Prue

COLLEGE COMMITTEE

Rev. Louis Dion, A.A.
Rev. Michael G. Pierce, S.J.
Rev. Thomas J. Daley
Sister Rose Isabel, S.S.A.
Miss Marie Gearan

EXHIBITS

Rev. Leo J. Battista
Rev. John C. Jutt
Brother Gerard Brassard, A.A.
Mrs. Louis Jacques
Miss Margaret M. Beauvais
Mr. Thomas J. Fitzgerald

HIGH SCHOOLS

Rev. Francis P. Harrity
Brother Ricardo, C.F.X.
Brother Vincent, C.F.X.
Mother Mary Teresa, S.P.B.V.
Sr. Mary Nativity, S.S.J.
Sr. St. Aloysius, S.S.J.
Sr. David Francis, S.S.J.
Sr. St. Adelard, A.S.V.
Sr. Marion Cecilia, S.N.D.
Sr. Angela Bisol, M.P.V.
Sr. Charles Edward, S.S.J.
Sr. Louise Mary, S.N.D.
Sr. Marie Gregoria, S.S.A.
Sr. Mary Praxede, C.S.F.N.
Sr. Charles Borromeo, S.S.J.
Sr. Regina Frances, S.S.J.
Miss Katherine E. Corbett
Mr. Franklin Angevine
Mr. Robert Fouhy
Mr. Anthony J. Sitkowski

HOUSING AND TRANSPORTATION

Rev. Pierre A. Dumas
Rev. Edward F. Kane
Sister M. Dorilda, S.S.A.
Miss Mary E. Brady
Miss Rose Brodeur
Mrs. Mary Brown
Mr. Sylvanus Smith

REGISTRATION AND MEALS

Rev. Paul F. Griffin
Rev. James J. Clifford
Miss Agnes Moran
Miss Marion Campbell
Mr. John J. Phillips
Dr. William G. Beland

MUSIC COMMITTEE

Rev. John B. O'Connell
Rev. Gilbert Chabot, A.A.
Sister Mary Barbara, S.M.
Sister Mary Virginia, S.M.
Sister Madeleine of the Savour, S.S.A.
Mr. Luke Richards

PUBLICITY AND PRINTING COMMITTEE

Rev. Edward F. Gully
Rev. David E. Sherin
Rev. Robert G. Howes
Miss Jane King
Mr. Leo J. Donnelly

YOUTH COMMITTEE

Rev. Raymond H. Drapeau
Rev. Charles E. Belanger
John Pierce
James Garvey
Robert Hunter
Donald Dagle
Elaine Raftery
Alfred Lavallee
Jean Kelly
John DiFrederico
Maryanne Dowd
Raymond Mason
Evelyn Davoren
Francis Parnell
Thomas Dwyer, Jr.
Margaret Sallinger
James L. Peete
Kathleen Madigan

AN INVITATION

The Liturgical Conference seeks to aid the hierarchy in promoting greater active and intelligent participation in the liturgy, and hopes to enroll as members all those who wish to cooperate in attaining this goal. Strength lies in the unity and cooperation of all. The Conference hopes to be this bond of unity, this font of coordination of activity, and the source of mutual assistance and guidance.

The scope of the activity of the Liturgical Conference has widened within its sixteen years of existence to such a degree that it is necessary to secure a larger membership for the needed financial support. Membership is open to all who wish to share in the work—clergy, religious, laity.

We hope that we shall be able to list you as a member if you are not already one, and that you will interest others in our work.

Life Membership	$100.00
Sustaining Membership	10.00
General Membership	5.00
Religious Membership (Institutions or individual religious)	3.00
Seminarian Membership	2.00

Each type of membership entitles one to a copy of the current year's *Proceedings.*

Send dues to: THE LITURGICAL CONFERENCE

Elsberry, Mo.

TABLE OF CONTENTS

Papal Message viii

AUGUST 22

Address of Welcome (Bishop Wright) 2
The New American Ritual (Archbishop O'Hara) 4
Rebirth in Christ (Father Diekmann) 20
Rite of Baptism 30
The Sacrament of Confirmation (Father Diekmann) 38
Rite of Confirmation 40

AUGUST 23

Preparing for Death (Father Mathis) 43
Sacraments for the Sick and Dying (Father Sheehan) 51
What Ought to Be the Liturgical Formation in a Novitiate? (Father Martin) 67
Where Lies the Deepest Source for the Recruitment of Vocations (Msgr. Hellriegel) 70
Prayer-Life of a Novitiate (Father Diekmann) 76
How Can Religious Make the Mass the "Source and Center of Christian Piety"? (Father Mathis) 81
Vocations and the Liturgy (Father Winzen) 87
Homily—Matrimony, A sign of Christ and the Church (Father Ehmann) 93

AUGUST 24

The Present Crisis (Father Geaney) 98
The Mass—Key To the Solution (Msgr. Tobin) 106
The Mass and Economic Order (Mr. Marciniak) 117
The Mass and Political Order (Msgr. Higgins) 128
The Mass and International Order (Bishop Wright) 145
Homily (Bishop Brady) 153

AUGUST 25

The Mass and Interracial Justice (Bishop Waters) 158
The Mass and Family Life (Bishop MacDonald) 169
The Mass as the Source and Center of the Lay Apostolate (Msgr. Hillenbrand) 175
Social Character of the Sacraments (Father Donaghy) 186
Closing Remarks (Bishop Wright) 198
Response (Patriarch Maximos IV) 200
Homily (Archbishop Cushing) 201
Registration Statistics 207
Index 209

ADDRESS OF WELCOME

The Most Reverend John J. Wright, D.D.
Bishop of Worcester

We regret that our weather committee was unable to prevent the winds, rains and other tantrums of mother nature which have made New England momentarily so unattractive and perhaps even inaccessible to many who had planned to be with us. Hundreds of our own diocesan delegates are still isolated, and many persons have phoned in the past two days to tell us that transportation difficulties have made impossible their long desired presence among us. However, these things, too, manifest the power of God and reveal His mysterious mercies, and so I suggest that the prayers of this Liturgical Week be offered in resignation to God's will, in supplication for the thousands into whose lives the storms of last week brought so many worries, and in thanksgiving for the graces of patience, fortitude, charity and faith which have been manifested during the crisis.

The Liturgical Week is welcome in our diocese because we are deeply persuaded that it will greatly nourish the faith among us. The liturgy is a means to our instruction in the dogmas of the Catholic faith. The late and luminous Pope Pius XI made this point with his accustomed forthrightness when, in the encyclical *Quas Primas*, he wrote:

> The annual celebrations of the sacred mysteries are far more efficacious for the instructing of the people in matters of faith and thereby leading them to the inner joys of life than any, even the most weighty, pronouncements of the teaching Church. For the latter reach mainly the few more erudite men, while the former attain and teach all the faithful; the latter speak, so to say, once, the former daily and continuously; the latter have a salutary effect chiefly on the mind, the former on both mind and soul, i.e., on the entire man. Indeed, since man is constituted of soul and body, he must be so moved and inspired by the exterior solemnities of the feast days that he learns the divine teachings more abundantly through the variety and the beauty of the sacred rites, and that, having absorbed them into his flesh and blood, he may have them serve unto progress in the spiritual life.

The liturgy, then, is not any species of ecclesiastical pantomime, ballet or marching society. It must be confessed that there have been and occasionally are those who afford ground for the contrary impression. It is still necessary, one fears, to recall the reluctant concession made by Dom Virgil Michel concerning the definition of the liturgy. The liturgy is the exterior worship which the Church renders to God, or, more briefly, the exterior worship of the Church. Dom Michel points

out that the word *exterior* is referred in the dictionary to *external* and one of the meanings of *external* is "that which makes a show rather than that which is intrinsic." Taken in that sense, even our own definition of the liturgy as "exterior worship" would express exactly what many outsiders accuse the Church's liturgy of being and what, to be honest about it, it tends to be among many insiders, including perhaps a few liturgical faddists.

For us gathered in this Liturgical Week, however, the liturgy is concerned with the most intrinsic and basic realities. It is the faith prayed; it is dogma set to prayer and exemplified in the public worship by which the Church of Christ, under the infallible guidance of the Holy Spirit adores the God who is the *alpha* and *omega,* the core and content of all truly Catholic theology and life.

We in Worcester are genuinely grateful to those who have come from afar to increase our love for the liturgy and our understanding of the faith. We pray that our visitors will themselves derive from their presence here some consolations for the spirit or insights for the intellect somehow proportionate to the sacrifices they have made in coming. We beg God's blessing on this Liturgical Week and offer to His greater glory whatever may be the fruits of these days of prayer and study.

BISHOP WATERS: I am sure that you appreciate that wonderful welcome marking the opening of this Liturgical Week. By his pointed words on the liturgy, Bishop Wright has really laid the foundation for this entire Liturgical Week.

Among the members of the hierarchy of the United States there is no one who has influenced the history of the church in this country more than the next speaker. He was the founder of the Rural Life Conference out of which came the Confraternity of Christian Doctrine, of which he is the present Episcopal Moderator. Also out of that same conference came the Liturgical Conference. Archbishop O'Hara was foremost among those who petitioned the Holy See for the canonization of Saint Pius X. To him also is given almost the entire credit for presenting the idea of this new American Ritual to the hierarchy of the United States, the preparation of that Ritual, its revisions, and receiving from the Holy See for the hierarchy the final approval for this new Ritual. No one is better qualified to open the first part of this Liturgical Week, which is to deal with the new American Ritual, than Archbishop O'Hara, Bishop of Kansas City, Missouri.

THE NEW AMERICAN RITUAL

Most Reverend Edwin V. O'Hara, D.D.
Archbishop-Bishop of Kansas City, Missouri

I have been requested to present a brief paper on the new American *Collectio Rituum* which has been authorized for use by the Sacred Congregation of Rites. Fortunately this calls for only a simple narrative of the steps taken to present the request of the American bishops to the Sacred Congregation and the consequent approval of their request.

It was during the 1951 National Catechetical Congress in Chicago that Msgr. Joseph P. Morrison, always zealous for the liturgical apostolate, approached me as chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, with the suggestion that our committee present to the bishops at their November meeting in Washington the question of soliciting from the Holy See a more extensive use of English in the administration of the sacraments. This request had been the subject of a resolution of the Liturgical Conference in its meeting in 1947 at Portland, Oregon, under the patronage of Most Rev. Edward D. Howard, Archbishop of Portland in Oregon. It had been proposed to the bishops at their meeting in 1950 and briefly discussed but without action being taken. The liturgy of the Ritual as a means of instruction in the mysteries of the Christian faith had long been of interest to the Confraternity of Christian Doctrine as was witnessed by the liturgical section at the Cincinnati National Catechetical Congress as early as 1939.

During the bishops' meeting in Washington in November, 1951, I presented to the Episcopal Committee of the Confraternity the 1947 resolution of the Liturgical Conference. After thorough discussion the Episcopal Committee authorized its chairman to present the matter to the American hierarchy from the standpoint of the Confraternity's interest in religious instruction. Accordingly, with this approval and direction, I introduced a resolution calling for the appointment of a committee to the study the propriety of a request from the American hierarchy to the Holy See for a larger use of English in the Ritual. After considerable discussion the resolution was favorably acted upon by the bishops and the presiding officer appointed the Episcopal Committee of the Confraternity Doctrine as the committee of the hierarchy to carry out the purposes of the resolution.

Within a few weeks after this unexpected appointment our com-

mittee had established a liturgical group under the directorship of Rev. Gerald Ellard, S.J., of St. Mary's College, St. Marys, Kansas, to assist in this work. During the months that followed, Father Ellard engaged in a very wide correspondence with liturgical writers in this country and abroad and kept in at least weekly contact with our office. The first task to be performed was to prepare a brief statement of the considerations which might lead the hierarchy to request permission for the wider use of the vernacular in the Ritual. The second task was to prepare a text embodying the proposal which had been submitted. The statement was completed in the early months of 1952 and the work of the committee concentrated on the preparation of a *Collectio Rituum* with an English translation of the Ritual text.

The Bruce Publishing Company of Milwaukee offered to print for the committee the text of the statement concerning the Ritual and a copy of the projected Ritual itself without cost to the committee. This was very important at this junction as there were no funds available. As a result of the intensive and dedicated work of Father Ellard and his committee we were able to submit to the bishops in advance of their November meeting in 1952 a copy of a projected *Collectio Rituum Anglicae Linguae,* and also a copy of the statement of reasons for the proposed *Collectio.* As this statement was privately printed and has never been published, I am reproducing here for the record several paragraphs of the statement submitted for the consideration of the bishops in 1952. The statement read in part:

> In this matter of sanctioning the use, in translation, of most of the matter in the Roman Ritual, the Holy See has provided us with abundant guidance for both the mission areas and what we may call the home countries. Before entering into details it will help us to see the whole problem, from the Roman point of view, to take a momentary glance at that collection we now style the *Rituale Romanum.* In an illuminating article on "Liturgical Language" appearing in the *Enciclopedia Cattolica* (7, 1380-81), now in process of publication at Vatican City, a leading professor at the Gregorian University asserts:
>
> "V. The Ritual. Because of the nature of its rites, and because this collection did not exist before 1614, or have an *editio typica* prior to 1925, and because the Ritual was never made obligatory for the other Latin churches, it both permitted adaptation to local usages, and sanctioned the use in secondary fashion of various vernacular languages.
>
> "Moreover, the Holy See granted permission to the dioceses of France (Nov. 28, 1947), and to those of Germany (Mar. 21, 1950), where special grants were already in existence, to use a special Ritual *Ad Instar Appendicis Ritualis Romani,* into which the vernacular was introduced in increasing measures.
>
> "In 1941 and again in 1942 permission was granted to the missions of

New Guinea, China, Japan, Indo-China, Indonesia, and Africa to employ the Roman Ritual in the vernacular, the Latin being retained for only the most essential forms. These vernacular versions were to be made by a commission under the direction of the papal representative of the area, and were to be used *ad decennium* before being sent to Rome for definitive approbation.

"Once the Roman Ritual had become *editio typica*, in 1925, there was a widespread re-editing of national, regional, and local manuals. In these an observant eye could discern an ever-increasing volume of vernacular content from year to year. The bishops of Bavaria (1929) secured what was then regarded as an unprecedented proportion of their rites in German: their Austrian confreres later petitioned for a Ritual that would embody the very *maximum* of vernacular and the very *minimum* of Latin. This was granted the Austrian hierarchy by a decree of the Sacred Congregration of Rites, dated April 10, 1935 and printed as the foreword in the subsequent *Collectio Rituum Archdiocesis Viennensis* (Viennae: Anstalt, 1935). This Austrian book has since attained considerable importance, as it is the model which Rome recommends to other petitioners to imitate.

A *Collectio Rituum I* was approved for the dioceses of Germany (March 21, 1950); this soon came on the market as the first part of the vernacular Ritual as projected by the Fulda Liturgical Commission. In itself it is an elaboration, going much further than any other similar grant, not only in the amount of vernacular admitted to the rites, but also in the renewing and enriching of the rites themselves. Even so, the work was not considered as completed. According to a letter from the president of the commission (Feb. 15, 1952), work progresses steadily on the preparation of the *Pars II*, which, as envisaged, will embody a *Processionale*, a *Benedictionale*, as well as a modernization of the rite of adult baptism."

In the administration of the Church's rites the accompanying prayers are not directed to dispose God to grant graces, but are aimed at the better psychological preparation of the recipient (if an adult) and of the bystanders.

The 1952 Catholic Directory informs us that last year in the United States there were 1,018,303 infant baptisms and 116,839 adult baptisms, or a total of 1,135,142 in all. For each administration of the sacraments at least a few people, say five or six, were present (a group that could readily be much increased). Thus several million chances for deep and moving religious instruction were at hand and were almost entirely missed. In themselves the baptismal rites yield to none in their eloquent witness to Christ's redemption and the Church's witness to that mission. But that witness, to be fully appreciated by those present at the baptism, must be expressed in the language they understand.

Lest this state of affairs be needlessly prolonged, and such precious opportunity for religious instruction continued to be missed, the Holy See is permitting, in the countries that ask for it, that the *forma sacramenti*, the exorcisms, and anointing forms be kept in Latin, but all the rest translated into the vernacular.

"Else how shall he that holds the place of the uninstructed say: 'Amen' to thy thanksgiving? For he does not know what thou sayest" (I Cor. 14:16).

> At a sacramental marriage the Church gladly acknowledges that the contracting parties, man and woman, are themselves the ministers of the sacrament. How singularly appropriate, therefore, that no unnecessary Latin hedge these contractual rites.
>
> It seems unnecessary to stress the desirability of the option of English for the sickroom and deathbed rites. Of all life's situations where the Church, as a loving mother, would most wish the rites to be a comfort and a solace to those receiving them, it is the crisis of serious illness, or the still more solemn one of man's last hour.

In the bishop's meeting in 1952 the statement concerning the Ritual was received with favor, but considerable criticism centered in the translation of the Latin text. After extended discussion the bishops directed the Episcopal Committee of the Confraternity of Christian Doctrine to continue its work with a view of improving the translation. Specific instructions were given: (1) to use the solemn form of "Thou" and "Thee" when referring to the divine persons; (2) to engage scholars who would be especially qualified to render the meaning of the medieval Latin of the Ritual, and (3) to break down long sentences into briefer form.

In keeping with these instructions our Confraternity committee approached Father Hesburgh, C.S.C., president of Notre Dame University, for the services of a joint committee consisting of members of the Liturgical Institute at Notre Dame and the professors in the Medieval Institute at Notre Dame. The request was graciously granted and the new committee began this work under the chairmanship of Rev. Michael Mathis, C.S.C. We cannot praise too highly the devoted and conscientious work of this committee during the spring and summer of 1953, resulting in the submission to the bishops in November 1953 of a revised text of the entire *Collectio Rituum*. How well the work was done is apparent from the fact that after a brief discussion the body of bishops voted to submit the volume of the *Collectio Rituum* to the Holy See for approval. This was done by the administrative board of the N.C.W.C., who forwarded the request to the Sacred Congregation of Rites through the Apostolic Delegate in the early months of 1954. Our committee furnished a number of copies of the projected Ritual which were sent on to the Sacred Congregation for examination. The Sacred Congregation after several months of study granted the request of the American bishops for the use of the proposed *Collectio Rituum* with certain not unexpected reservations. These referred to the use of the Latin language in the form of sacraments, in the exorcisms and in the anointings.

The brief of the Sacred Congregation dated June 3, 1954 was trans-

mitted to the administrative board through the Apostolic Delegate. The chairman of the board, Most Rev. Karl J. Alter, Archbishop of Cincinnati, again requested the Episcopal Committee of the Confraternity to see to the printing of the text.

The text now available was published by the Bruce Company in December, 1954, and the chairman of the Episcopal Committee of the Confraternity presented two *de luxe* copies to the Apostolic Delegate to be forwarded to the Sacred Congregation of Rites. On that occasion, Dec. 15, 1954, the Apostolic Delegate, the personal representative of the Holy Father in our country, authorized the following statement:

> May this translation of the Ritual into English be a true blessing for the faithful by admitting them to a fuller participation in the sacred ceremonies of the Church. From experience I know how desirous our Catholics have been to understand every phase of these rites and to profit by the spiritual treasures and inspirations contained in the liturgical prayers. Like another echo of the Gospel, although not a new one, this translation affords a new insight into the message of Christ—*fides ex auditu.*
>
> It is a pleasure to note that the English language, which has served so well in the propagation of the faith in many lands, receives the recognition of being admitted into the liturgy of the Church; and this recognition is given without prejudice to Latin, the universal language of the Roman Rite, which Rome and the Church have made sacred and which is a strong bond of unity for the clergy throughout the world.
>
> Those who have had part in the preparation of this English Ritual deserve our deep gratitude and our heartfelt congratulations.

DISCUSSION

CHAIRMAN: The program this morning has been, of course, necessarily on the historical and the dogmatic side. This afternoon, it will concern the practical application of the new Ritual. Even though it has been rather necessarily theoretical this morning, we still wish to have a great response from the audience. And I want to say at this time, it is perfectly fitting that Archbishop O'Hara, who has had really so great an influence on our Catholic history in this country, should have had so much to do with this new American Ritual. I will be happy to accept questions for the Archbishop this morning and he tells me that if some experts are needed for some of the answers, he will be happy to call on some in the audience.

FATHER GODFREY DIEKMANN: I should like to ask about the accuracy of a poll recently reported in the Catholic press according to which only a small number of dioceses in the U. S. are using the the Ritual.

ARCHBISHOP O'HARA: I think it is very easy to answer that because, while there has been no poll taken of the exact use, it is perfectly obvious that the Ritual is being used in the vast majority of the dioceses of the United States. I can't imagine the origin of that report because it has no relation to the fact. The committee has the information that the Ritual has been very widely in use in every section of the country. But it isn't surprising that it should take a little time because it has been restricted to a single publisher for one year. This obviously limited its immediate adoption. Owing to the fact that the Sacred Congregation of Rites required that two copies of the printed Ritual should be sent to them for examination immediately on publication, it was decided that the publication should be limited to a single publisher for the first year, in order prudently and respectfully to submit this document to the Sacred Congregation. That first year now is nearly completed. Other publishers have asked for it and will have permission to publish the English translation of the sacraments that are permitted by the Sacred Congregation.

As far as general information is available from the number of articles that have appeared in the Catholic press in various monthly magazines, the Ritual is being used with great satisfaction. The use of it is very widespread. But it isn't surprising if it is not used in some places owing to the restriction of the publication rights to a single publisher for the first year.

FATHER GEORGE HOWARD, Catholic Social Service, Peoria, Illinois: Archbishop O'Hara, I want to recall gratefully and humbly the date June 6, 1954; the place, the sacristy of the Cathedral of Westminister, London, England, when you personally told a group of priests in which I was included, that the Ritual had been given officially. The enthusiasm of that announcement is still with me. I have noticed in various writings published in periodicals that there has been expressed a desire for more of the Ritual in English and perhaps even in the Mass. Would Your Excellency know if there is some hope for this soon?

ARCHBISHOP O'HARA: We are no authority on this matter, and have no commission to discuss any further changes. We were told simply to prepare this book. This was done with great care and was submitted. As far as the Liturgical Conference is concerned, I am sure after there have been several years of use, there will be the opportunity to recommend changes if they are desired. I know of no movement of that sort that would not originate in your own Liturgical Conference.

A PRIEST: I am wondering if we have any hope for the future of having the rest of the sacraments translated into English with permission to use them?

ARCHBISHOP O'HARA: I think the Holy See has given fairly definite indication that the Ritual approved for Germany has received rather careful consideration. I would be personally of the opinion that no great changes are likely to be had in the next few years. I know if the bishops of the country unanimously ask for it, it will be given consideration. Quite definitely the form of the sacraments, the exorcisms and the unctions, are being kept in Latin. There is no indication that I know of that they are being modified greatly. It would certainly be required in any particular country that the hierarchy would make a request for that before it would be considered.

ADE DE BETHUNE: My question regards the relationship of the arts to the liturgy. One of the most important subjects talked about at the recent Catholic Art Convention was architecture. Of course it is obvious that poor architecture is an obstacle to the performance of the rites. I think many priests have recognized this. Too much Latin has been a verbal obstacle but certainly poor architecture is a physical obstacle to carrying out the rites in a manner which is dignified and understandable from the physical point of view. A particular subject of discussion at the recent Catholic Art Convention was the baptistry. I would like to suggest that in future Liturgical Weeks this subject should be considered. Unfortunately too much of the reform which has been made in the church building has been on the aesthetic side instead of the liturgical side; that is, from the point of view of the performance of ceremonies. I think that with the new rites for the blessing of the font, the reformation which has come with the Easter Vigil, a new understanding of the position of the baptistry is required. I was wondering if we may ever hope for rules in church buildings which will determine not the style and structure but its arrangements from the point of view of its function. It seems that architecture is a handmaid of the liturgy and if it is practically impossible to carry it out in a manner which is right when the physical structure is poor, something is askew.

CHAIRMAN: Is it a question or observation?

ADE DE BETHUNE: It's a question. I have two parts to the question. One, I would like to ask if the Liturgical Week would plan to discuss this in future meetings of coming years? The other is if we

may have a hope for rules to help architects in planning churches. As the matter stands now you are lucky if the architect has taken a personal interest in the liturgy. Most of the time this is not the case. He is interested only from the point of view of engineering or of aesthetics, but the liturgy is forgotten. And I think it would be a help if we could look forward to such rules. But do you think there is any such hope?

FATHER MICHAEL MATHIS, Notre Dame, Ind.: I would like to answer Miss Bethune's question. We have been having in our summer session at the University of Notre Dame a course in church building and decoration. A new book will be on the market certainly by the first of October written by Father O'Connell of Great Britain. He delivered the lecture courses in 1953 at our university on this subject. Yes, we do a lot of work on that subject. We have, besides the regular course, a seminar for architects, which during the past year was held the week end of July 8, 9 and 10. We had architects from a great number of places, all over the country. There were sixty-five registered architects besides many auditors. We have come to the conclusion that dealing with real architects in the field is as important as trying to get students, whether they are priests, or nuns or brothers or lay people, to attend this course. As a matter of fact, last summer we had only three students for credit. The year before a Protestant minister came up from South Bend to attend this course. It interested me to find why he was there. So we had a frank talk. He said: "To tell you the truth I am not coming on account of myself but on account of my architect and builder. They said something is being considered up there about the spiritual side of a church." We have been building them right along paying no attention to that.

So last year, 1954 we decided to try architects for one day. We had seventeen of them there. So that encouraged us to have architects for at least three days. They were so interested that they want a real seminar. That doesn't mean just lecture courses but to take part in the work through the whole year. Now for this year, we are to have for our subject: what ought a parish center contain? We have in mind a German pastor who is building such a center and who has studied the whole history of it. We have our lines out to try to get him to give the course for the whole summer. Many architects are going to attend that course. So, Miss Bethune, the horizon is a little brighter.

FATHER EDWARD MURRAY, Woodstock College, Woodstock, Md.: Your Excellency, could you tell me why the form, the unctions and the exorcisms are uniformly excepted not only in the vernacular

in America and in England but also in Germany and France? I can see no doctrinal reason for it whatsoever. However, there seems to be a shying away from anglicizing the very heart of the rite, namely the form. Everything else is in English, and when we come to the very heart of the matter then once again we retreat into that sacramental sign of unity only in the west, namely Latin.

ARCHBISHOP O'HARA: I will not attempt to give the reasons why the form of the sacraments, the exorcisms and the unctions are kept in Latin. I have as little knowledge as anyone else has on that subject. I only know that that is uniform in all the Latin churches and it was not unexpected, as I said in my paper.

JAMES CARROLL, Immaculate Conception Seminary, N. J.: The change of putting the liturgy into English, is certainly a great move in the right direction but suppose you were with the pope and he said: "Whatever significant changes you want to make, we will make those in the United States." The idea is, is there any one or two great points that you would change in the future, if you had the opportunity?

ARCHBISHOP O'HARA: In presenting this matter to the American bishops, the Confraternity of Christian Doctrine was concerned only with its own interest in the liturgy. That was all that it authorized the chairman to present. Its interest was the instructional power of the liturgy which, of course, is enormous. Our committee has no authorization from any source whatsoever to make any further suggestion. We are not a standing committee on the liturgy. Your Liturgical Conference is that. I do not speak for any committee that has any authority to make any further suggestions concerning any change whatever in the Ritual. That I think is the function of the Liturgical Conference and I am sure that as the years go on desirable suggestions will be forthcoming and will be presented.

MRS. STURGIS, Immaculate Conception Parish, New York, N. Y.: I would like to ask a question on the opposite line. Since, for the time being at least, the form of the sacraments is to be kept in Latin, why is there no movement in the Liturgical Conference to increase and improve the teaching of Latin in the parochial schools? Nowadays in this country where foreign languages were previously scorned, there is a general increase in the teaching of modern foreign languages. Teaching methods are being improved. So many of the G.I.'s have come back and wanted to learn foreign languages. I have read that even in public elementary schools they are beginning to teach French, German,

Italian and Spanish. Church Latin is so much easier than classical Latin to teach. We have to teach our own sons the meaning of the Latin they learn as altar boys, yet it seems to me this should be done in the parochial schools. What is being done about this?

CAROL LAUGHLIN, Blessed Sacrament, Worcester, Mass.: I just returned from the Summer School of Catholic Action that was held at Holy Cross last week. I took a course from Father Leonard who is on the committee of the Liturgical Week. He made a very pertinent observation on Latin and use of the vernacular. He said: "I can just see these workmen coming home from their offices at night and saying to the wife,—get out your Latin book and we will get our work done so we can understand the Mass a little bit better." This is a little humorous if you really consider it. I heard them play the record of the Canterbury Choir singing the Mass in English. He was very enthusiastic about the laity singing the Mass in church. Now I want to know, as long as the trend is toward using the vernacular, how soon will the laity be singing the Mass and will the bishops and the archbishops and the hierarchy encourage it rather than otherwise?

BISHOP WRIGHT: I would like to salute the good lady from New York who lifted up her voice for Latin and I should like to paraphrase my comment on what she had to say in terms of a question placed on this side of the hall.

Someone asked Archbishop O'Hara what he would do if he were at the pope's elbow and the pope asked him point black for specific suggestions to make in connection with liturgical languages. I think I would know what I would suggest if I found myself in that very unlikely position. I would say to the Holy Father, "Go very slowly about granting these people permission to pronounce the Mass and the forms of the sacraments in English until you are quite certain that they won't butcher English the way they have Latin." I would then suggest, in line with what has been said by the lady from New York, that he hold on to the Latin for the forms of the sacraments until it has been demonstrated that we have a decent regard for the sacramental force of words no matter in what language they may be, lest, having abandoned the Latin, we go from the fryingpan into the fire, and end up with pigeon English or all species of slipshod English, not only to the invalidity of the sacrament but to the supreme disedification of the people.

I should like to point out too, that while it is undoubtedly desirable that the workers and laborers come home after a hard day and study the

missal so that they can appreciate the Latin, the fact of the matter is that those who say Mass are not people who are impeded by laborious work or limited education from a proper appreciation of the Latin. I submit that if the epistles and gospels were chanted, and the Mass recited, in decent, exquisite and refined Latin, the mere force of the dignity of the Latin tongue would still enforce and provide a sense of awe which is exceedingly appreciated even by the most limited of working and laboring people. I think that without anticipating what the developments of history might be, we would be very well advised to encourage the laity to sing the Mass in Latin or in English, to sing parts of the Mass in any language which is proper to their national parishes, their territorial parishes, on their side of the sanctuary; and that we the bishops, archbishops and the people make it perfectly clear that we expect our priests to speak the Latin as Latin should be spoken at the altar.

MRS. STURGIS: May I speak once again to say that I was not expecting the older people to learn Latin but it did seem to me that the schools could teach the children Latin. Also, today when millions of Americans go to Europe every summer, when the soldiers are all over the world, that it might be a great comfort when going into a foreign church to hear familiar Latin instead of unfamiliar French or Japanese, and that when the whole world is becoming more and more one, it seems a pity to give up anything of unity. I think the new American Ritual is splendid but it seems to me that keeping the essential form in Latin may be a very good thing.

BISHOP WRIGHT: I would like to say a word in defense of our parochial schools. It comes from me the more appropriately because I never went to one, and as a consequence I stand, as I have often remarked, in terror of the Sisters, whereas those who have gone to parochial schools are able to take them in stride. I should like to say that the problem of Latin in public, parochial and private schools, in all schools without exception, probably arises from a kind of psychological hazard, towards the correction of which the Liturgical Conference, if it will, could make a tremendous contribution. That psychological hazard comes from the impression which has been created within the schools themselves and not at all only in the parochial schools, and in homes and in general parlance that Latin is a dead language, and that to study Latin is something like studying one of the languages inscribed on the pyramids. It seems to me that the Liturgical Conference, which is serving us so well in the advancing of the cause of the vernacular

and of English in those places where it is safe and prudent for purposes of the protection of sound doctrine and dogma, could also serve us by making Latin once again a living language, at least in church, and by teaching and encouraging others to teach the prayers, at least the simple prayers, in the Latin tongue, so that as suggested by the lady from New York, when Catholics from Japan, China, Germany, England and Ireland meet together they may be able to recite at least the *Pater Noster,* the *Ave Maria,* the *Gloria,* the *Credo* and the parts of the Mass which they have been hearing from childhood, in the language which is the grandmother tongue of almost everyone present in this hall.

A PRIEST, Archdiocese of New Orleans: You know in order to show the Liturgical Conference that something good comes from the south, I am happy to state that, as archdiocesan music supervisor of the Catholic schools in New Orleans, we already have schools where Latin is taught to the eighth grade. In those very schools, the boys and the girls have a particular interest and desire to learn more Latin. As a result participation in the liturgy increased from the moment the pastor introduced the teaching of Latin. At the same time, agreeing with Bishop Wright, I would like to express a warning. I am a newcomer in this country, having come from Hungary only five years ago. There the biggest difficulty of the communists with the Catholic Church was the Latin language. We have Greek Catholics in our country praying the Mass in Hungarian. In other countries, also, where communists had to face the Greek and the Oriental Rites they said, "You have nothing to do with Rome, you don't even have the Latin language; therefore you are really spies, rebels and insurrectionists. When they had to face the Roman Catholic Church they had difficulties, and in this I see a great unity. Yet I am aware, and I understand the necessity of the problem of the vernacular in this country. I would like to express my personal warning to be careful. We hope never to face again what I faced in Hungary; that this country will never have such persecution; but if the time does come, the Latin might really be a means of unity, as Bishop Wright said, which all people can join to recite the *Pater Noster* and *Ave Maria* together.

FATHER WILLIAM LEONARD, Boston College, Boston, Mass.: In regard to the discussion about the vernacular in our liturgy I think we need have no fear about taking great caution. It seems to me there won't be any difficulty about that. There will be a great deal of caution exercised not only locally but also in Rome. There, if we can judge by the concessions of the past, the policy is certainly one of very limiting

control and gradual concessions. I don't think we need to exercise great caution or to have great anxiety on that point.

With regard to the argument brought forward by His Excellency Bishop Wright about the opportunity of having people from various geographical areas gathered together to recite the prayers in common, I should like to submit an experience of my own. The bishop would like to have people from various parts of the world recite together the *Pater* and it certainly would be a wonderful example of common unity. I can only remember though, having under my charge for a time a great many Americans. They were not from various parts of the world, they all spoke the English language. And when I inscribed on the front of my jeep the words *Pater Noster* thinking thereby that I had at once an identification of myself as a priest and also a little joke, I remember that all present almost without exception came up to me and said, "Father, what does that Latin on your jeep mean?" These G. I.'s were drawn from a fairly wide representation of American manhood, and I think that they spoke very eloquently when they said they didn't understand even the opening words of that prayer, nor will they, in the foreseeable future, it seems to me.

Now we have been asking Their Excellencies perhaps embarrasing questions and asking them to assume a prophetic mantle. I should like instead, to ask His Excellency, Archbishop O'Hara in view of his long connections with the Confraternity of Christian Doctrine, and also in view of his own intimate experience in the matter of the Ritual, if he would tell us just what he thinks the new Ritual will do for instructing our people in the realities of the Christian faith. In other words, just how he thinks that by participating intimately and intelligently in the rites of baptism, matrimony and the rest, our people will profit. That after all is the purpose which he and the other members of the committee had in mind in asking for the Ritual and the purpose for which our Holy Father was pleased to give it to us.

ARCHBISHOP O'HARA: I will confine myself to a single use of the new Ritual which I have experienced personally. I have had the opportunity of administering the last sacraments to the dying—and certainly the Ritual speaks to the sick and dying in language they understand—and to see their eyes brighten and how they respond to the sacred, venerated and eloquent words of the Ritual bidding them to hope, and strengthening them in their difficulties and opening the gates of heaven to them. I think that is a sufficient actual benefit which multitudes of us passing through those veils, will have an opportunity

of hearing the words which will ring in our own consciousness with deepest meaning. This certainly is true of those to whom Latin is an unknown language. But from my own experience in administering extreme unction and the last rites, I have been so rewarded in seeing the encouragement, the hope and the feeling with which the sick enter into the sacred rites. That to me is more than sufficient justification for whatever labors have been involved. I think there must be millions who will experience that great comfort of having these words of comfort spoken to them, raising their hearts and their minds in these sacred most difficult hours of their life.

FATHER MICHAEL MATHIS: Your Excellency, I think we have to face this vernacular just as the bishops and archbishops face it. You would imagine from hearing some talk here this morning about the vernacular that Rome has no defense, that she is worrying us about these things. Now we had the great pleasure to work with Archbishop O'Hara in making this new English Ritual and right here I want to tell you who really "Englished" that and who did most of the real work in Latin. Father Joe Garvin of the Medieval Institute was our great expert on Latin. I am glad to say my dear editorial assistants, Mr. and Mrs. John Julian Ryan from Boston, were the "Englishers" of it.

We are very much convinced that there are dangers in the vernacular, actual dangers. First of all, people are making translations of the Latin who have no concept that liturgical Latin is very close to a technical language. It's a part of Christian Latinity. You are not going to get that Latinity by reading Cicero or confining your efforts along those lines. It is a very serious question. We are in danger if people don't learn what Christian Latinity is before they attempt this job of translation. We are in danger of losing our prayer content and spirit. The Church knows what she is doing, let me tell you. I think that she is the most wonderful mother.

Look what the German hierarchy and the German Episcopal Committee did. They see the danger of this and therefore instead of having as many forms of the canon of the Mass as you have translations, they have appointed the three great experts in the world today — Miss Christine Mohrman, Father Bott of Louvain, and Father Gy, the Dominican of Paris,—to make a real translation, which preserves the great idea of our Christian Latinity and the spirit of the liturgy. Rome is most desirous to preserve the contents and the spirit. I thought it was necessary to point this out because it isn't just a question of making some kind of a translation. There are prayer forms and we want to

preserve those Latin prayer forms, in the whole context and with the whole spirit of our western rite.

BISHOP WATERS: May I add one little point to what has been said. I am afraid that sometimes the general public and our own good general Catholic laity do not appreciate how the Holy See deals with the world. The Holy See is very anxious that there be sufficient freedom permitted the hierarchies of the different countries and so she deals with the various national hierarchies. Also the hierarchy of the country is anxious that there be freedom preserved among the dioceses. Certainly the bishops in the various dioceses are the authority over their own people. The Holy See does not begin by mandating these things but by dealing with the hierarchy. The hierarchy certainly permits the bishops of the country to implement or to mandate as they see fit these various decrees when the Holy See permits that freedom. It is a wonderful thing that we can be discussing these problems in this diocese and to have the authority of the diocese, the bishop, give his opinion as Bishop Wright has done here this morning and to see how this is worked out in practice.

AFTERNOON SESSION

AUGUST 22

Chairman
Rev. Thomas J. Carroll
Catholic Guild for the Blind
Boston, Mass.

CHAIRMAN: I have the honor on this somewhat solemn session of the Liturgical Week to introduce to you the speaker of the afternoon. Before I do so however, I would like to give one suggestion for a memorandum. If you have your pencil handy I will give you a name and an address.

Those of you who are long in the liturgical movement and the liturgical apostolate know the name and address. It is the magazine *Worship* which might be called the organ of the sacramental liturgical apostolate in this country; the address, Collegeville, Minn. I seriously suggest that you write it down now because later in the week after you have left here, some of you will forget it.

There is a great axiom *Sertire cum ecclesia*. Unless the liturgical movement, the liturgical apostolate, the Liturgical Conference has this for its motto, it is nothing. I might say to you it would be easy for any of us to get lost, to get on side tracks and side paths and perhaps at times some of us have done so, but I think that you would be very safe in feeling close to the thinking of the Liturgical Conference at least if you have based your thinking on much of what you read in *Worship*.

This afternoon I have the privilege to present to you the great editor of *Worship*, my friend Father Godfrey Diekmann of the Order of St. Benedict. His paper is entitled "Rebirth in Christ."

REBIRTH IN CHRIST

Rev. Godfrey Diekmann, O.S.B.
St. John's Abbey
Collegeville, Minn.

The topic assigned me is "Rebirth in Christ." My task this afternoon is to speak of the sacraments of baptism and confirmation, introductory to the actual administration of these two sacraments of initiation into Christian life, which will take place immediately after. Now that is quite an assignment; an ambitious assignment. In half an hour I cannot hope to do even minimum justice to one sacrament, let alone two. So I shall restrict myself to baptism and then, after the administration of this sacrament speak briefly also about confirmation, as the complement of baptism.

His Excellency, Archbishop Cushing, in a radio broadcast in early January this year, pointed out that our present Holy Father might well be called the pope of holy baptism. For his restoration of the Easter Vigil with its solemn renewal of the baptismal vows in English, his permission to us in the U. S. to administer baptism in English, and especially his great encyclicals on the Mystical Body and on worship, are striking evidence that Pope Pius XII "is anxious that the people have an understanding and a love for holy baptism."

Our age has often been called the age of the Mystical Body. As Romano Guardini has phrased it in a famous sentence: "Ours is the age in which the Church is coming to life in the hearts of men." That entails, firstly and most basically, that ours is the age in which, through the inspired guidance of the Holy Spirit, Catholics are becoming newly aware of the fuller meaning of the sacrament of baptism whereby we become members of the Mystical Body. In other words, a sound and lively baptismal consciousness is a prerequisite, not only to the liturgical apostolate, but also to the other splendid Catholic apostolates that happily characterize our age of the Mystical Body.

But how can we give to our people this lively awareness of their dignity and vocation as baptized members of Christ, as sons of God and brothers of Christ, brothers, too, of all members of Christ's Body? How can we give such a vital awareness that it will be the decisive and permanent inspiration of a wholly Christian life, both personal and social?

Or rather, first of all, how can we acquire it ourselves?

A retreat master in our monastery many years ago—so many that I have even forgotten who it was—used an approach which I thought very effective and which, therefore, with his presumed permission, I would like to share with you.

I have often wished (he said) that I could have lived at the time of Christ; for many reasons. One of them is that I wish I could have asked St. Peter shortly before the Last Supper: "Tell me, Peter, what does it mean to you to be a disciple of Christ?" No doubt St. Peter, the good, gruff St. Peter, the strong and childlike St. Peter, would have looked important: for he already knew that he was first in that group of apostles. And perhaps he would have hemmed and hawed a few times for effect. Then he would very likely have told me that being a disciple of Christ means loyalty to Christ, means following Christ through all difficulties, trying to imitate His example, obeying His commands, loving Him and being loved by Him.

And then I would have liked to ask that same St. Peter after the Last Supper. What a different answer it would have been! Perhaps St. Peter would not have been able to answer at all. His great heart would have been so full to overflowing with the things that he had just seen and heard, that he would not have trusted his tongue to give utterance. He who was never at a loss for an answer would have been overwhelmed and perhaps, as after his denial, he would have wept. But they would have been tears of wonderment and gratitude, humble tears of unspeakable awe, at realizing now, *for the first time,* what it really means to be disciple of Christ. Or perhaps this big, rough-spoken man would have stammered, as he stammered in his First Epistle years later, when speaking about baptism: "I have tasted that the Lord is gracious. Crave like newborn babes the spiritual milk."

We should try to imagine to ourselves what Christ's words must have meant to the apostles at the Last Supper. They had been close to Christ for three years, as intimate as man can be to man, or rather, since they now knew that he was the Son of God, as intimate as man can possibly be to God. So they thought. And then at the Last Supper, Christ for the first time opens His heart to them and tells them: "I am the Vine, you are the branches."

We, all of us, have heard that phrase dozens of times. But let us try to visualize its impact on the apostles. The apostles were good, faith-

ful Jews; and for the Jews God was the transcendent God, the Infinitely Other God. It was a great revelation that God the Father vouchsafed to Peter, shortly before, enabling him to recognize Jesus as the true Son of God. And now to be told that this Son of God was actually sharing His divine life with them!

I am supposed to be a theologian. And if I say anything now that is contrary to orthodoxy, I beg to withdraw it in advance. The mystery of the incarnation, of God becoming man, is obviously a tremendous mystery. And yet I have often personally felt that perhaps the mystery of God being able to raise a mere creature like you and me to become the sons of God, sharing in the very life of God, *is* in some respects an even greater mystery.

After the Last Supper's discourse, the apostles could think and write and speak of nothing else. This was it! This was the New Testament. This was the glad tidings. When we read the beginning of St. John's First Epistle, written many years later, we still seem to feel the tremulousness of St. John writing: "That which we have seen and heard we announce to you also, in order that you may have fellowship with us (that you may share this gift with us), and that our fellowship may be with the Father and with his Son, Jesus Christ. And we write these things in order that your joy may be full. . . . Behold what manner of charity the Father hath bestowed upon us: that we should be called, *and are,* the Sons of God."

St. Paul, too. His fourteen epistles are nothing else than so many paraphrases of this same identical thought. Scholars tell us that all fourteen of them could be summarized in one short phrase: "in Christ." St. Paul was thoroughly familiar with the Greek language, whose vocabulary has rich nuances of meaning. And yet it was not expressive enough for St. Paul to describe the closeness of our union with Christ; he had to coin new combinations of words to express this inexpressible good news.

And the great St. Augustine. His tomes likewise, could practically be summarized in the selfsame phrase: "in Christ." Many of you, no doubt, are familiar with the following passage from his writings: "Let us congratulate ourselves, let us break forth into thanksgiving. We are become not only Christians but Christ. Do we understand, my brethren, the outpouring of God's grace upon us? Let us wonder and shout with gladness: we are become Christ: He is the Head, we the members."

St. Augustine lived at the time of the so-called christological controversies, which raged particularly in the East; controversies about the natures and person of Christ. He knew that these controversies threatened the very existence of the faith in the East, and appreciated the absolute necessity of exact terminology. Yet, at the risk of being seriously misunderstood, he did not hesitate to use a phrase which, taken literally, is certainly wrong. He spoke of our being as it were "one person" with Christ. Surely we are not hypostatically united to Divinity; nevertheless, St. Augustine states that we are, as it were, one person with Christ in order thereby to indicate the intimacy of our union of life with Christ. He used the word "person" because there is none other in the whole realm of human experience that could so adequately express this intimacy.

Because of this *essential* content of the new dispensation, because the gospel is the glad tidings of our life-union with Christ through baptism, we are exhorted by St. Paul: "Rejoice in the Lord always. Again I say, rejoice." He, and St. John, and the others tell us again and again in these or equivalent terms: "Make melody in your hearts."

Christianity is not merely a manner of life or of action, much less is it merely a *Weltanschauung,* a philosophy of life. Christianity is a mystery—a *mysterium.* It is the mystery of Christ's incarnation extending through time; of Christ, the God-Man, active here and now, lifting us unto Himself.

Perhaps I could explain this somewhat more effectively if you allow me to become very personal in the remarks which I am going to make.

There is among our Catholic laity an instinctive reverence for the priesthood, and properly so. If you were to ask them why they have this high esteem for the priesthood, I think the more thoughtful among them might come up with some such answer as this: "The priest deserves special honor, because he has this special *vocation* from God, because God has chosen him from among all others to carry on His own great work. He has been *consecrated,* set aside, by God for the purpose of God."

Permit me, now, to become quite personal. I have been a priest twenty-four years, and I believe that rarely has there been a day in that span of time when in some way or other I haven't been made conscious of the fact of this *vocation.* I have been a teacher in a boys' college for more than twenty years, and never has a year passed that I

did not have a moral certainty in my own mind that many a boy sitting in front of me in my class would have made a much better priest than I, *if* God had chosen him. That is not false humility, that is ordinary common sense. The reason God chose me, consecrated me, can only be the reason of God's mercy, of God's predilection. Certainly it was no merit on my part. And if there is one motivation that should urge me to lead at least a minimum good, holy, priestly life, it is this awareness that God has chosen me. The laity too, expect their priests to try to lead a holy life, and rightly so: for they know that priests have been *called* and *consecrated* by God to carry on His all-important work.

Have we not, however, limited this powerful motivation to holiness too exclusively to priests? When St. Paul speaks of vocation, when he exults in the fact of being elect, of being called, of being chosen, he is not speaking about his priestly dignity. He is speaking about the basic vocation of being called to be members of Christ. And actually, there is less difference (though the difference, obviously, is great) between one in holy orders and a lay member of Christ, than there is between such a member of Christ and those who have not been given this grace. In other words, the idea of *vocation* and of *consecration* is something we priests have no right to keep to ourselves. It is a rightful heritage of each member of the Body of Christ: a motivation which could and should be a powerful incentive to holiness.

The Catholic laity, too, have been called by a great and wonderful *vocation*. There is none here, I am sure, who would care to deny that there are millions, and tens of millions, and perhaps hundreds of millions, of pagans who would be much better Catholics than we, *if* God had chosen them: and some, and perhaps many of them, lead better lives than we, despite the abundance of sacramental means at our disposal. All of us, every member of Christ, has been called, has been set aside by God for His purposes. From all eternity God has, as it were, laid His hand on the head of each one of us, and in baptism has *consecrated* us to do His work and to bear His fruit. We are not our own. We cannot use our time and talents merely as we ourselves please. We belong to God—who has actually deigned to make the redemption of the world dependent upon our collaboration!

That realization belongs to every Christian. And that is what we mean when we speak of the need of the renewal of baptismal consciousness. St. Paul told Timothy, "Stir up the grace that is in you by the laying on of hands." He could similarily have said to each of us: "Stir up the grace that is in you by the sacrament of baptism."

And yet, if we would ask our Catholic laity, "What does it mean to be a disciple of Christ?" I wonder what answer we would get. Again permit me to cite my own experience. I have been a college teacher of religion for more than twenty years. I have not had the advantage of much pastoral work, except week-ending; but in college one is apt to get a fair cross-section from various parts of the country. My observation has been that even among those who have had the advantage of eight years of parochial grade school training and four years of Catholic high school, the majority, to all intents and purposes, seem almost to be still living in the Old Testament. Christianity to their minds seems to be chiefly a surer grasp of divine truths and a higher type of ethics: an obedience to the Ten Commandments which God will reward. In addition, they know of course that obeying the Ten Commandments is helped by "grace." But few among them have a grasp, much less a vital grasp, of what St. Paul in all his epistles was trying to tell us: that now we are a *nova creatura*—a new creature, that we have been re-created, that we have been Christed. Or, as the daily Offertory prayer says, that "we have fellowship in the Godhead of Him who deigned to share our manhood." Few among them seem to realize that in baptism something happened to them analogous to what happens at the Consecratiton of Mass: that the appearance, the "species," of mere man remained; but that in very truth they have become sons of God.

To bring home to our faithful, and to ourselves, the meaning of baptism and of sanctifying grace, we must, I believe, *personalize* the concept of grace. Christopher Dawson in one of his writings has summarized the respective views of the Christian East and West by saying that in the East grace has traditionally been described in terms of the in-dwelling of God: of God, the Light, radiating His light into us. Whereas in the West, particularly in the past half-dozen or so centuries, there has been a greater emphasis on grace being a "created quality," superadded to man by God. Surely it is that. But have we sufficiently stressed the purpose and the effect of that quality given to us: namely, that thereby we become sharers in divine nature. Even the phrase "sanctifying grace" has largely become stripped of spiritual impact. It is something that God gives us to help us lead virtuous lives. If we investigate their meaning, the words do have inspiring content. "Grace" means a gift; "sanctifying" means making holy, i.e., making divine, for only God is holy. "Sanctifying grace," therefore, means God's gift to us, which makes us sharers in His life.

And yet Christ at the Last Supper used different language. He said:

"If any man love Me, *We* shall come to make Our abode with him." Christ spoke of grace, of our sonship of God, in terms of the in-dwelling of the divine *Persons* in our souls, that is, in terms of our sharing in the life of the Trinity. Becoming sons of God does not merely mean having divine life. It means sharing in the Triune life, in the infinitely rich life of the Trinity. God dwells in us, but this in-dwelling is not intended to be passive on His part. God by His very nature is pure Act. God desires to be active in us. He wants to radiate Himself. And this radiation of His light and life is grace.

Hence St. Cyril of Alexandria uses the comparison of a piece of iron put into the fire; the iron retains its own nature, but absorbs the heat of the fire and takes on, as it were, the qualities of the fire itself. So too our human nature is transformed by the divine Light dwelling in us. Scheeben, the great theologian of the last century, particularly liked this comparison and made it central in his teaching about grace. I believe we could convincingly speak of our sharing in the life of God, therefore, as a "transfiguration," graphically applying the Scripture story of Christ's own transfiguration on Thabor. The whole process of grace and of growing in grace means a transfiguration effected by God the Light dwelling in us and "enlightening" us.

But God is *Triune.* St. Augustine spent fifteen years meditating the mystery of the Trinity, and he tells us that it is not only the first and greatest mystery, but precisely because it is the first and greatest, it is also the most fruitful mystery for our spiritual life. And in his famous work, *De Trinitate,* he gives us wonderful insights into what our sharing in the life of the Triune God involves.

The One God revealed Himself as Father, Son, and Holy Spirit, not merely to exercise the wits of theologians, to enable them to speak about subsistent relations (as someone has rather flippantly remarked) or to indulge in sacred mathematics. Certainly these things are not unimportant; they are gravely important. But He revealed Himself as Triune in order above all that we might, by knowing Him better, love Him more, and therefore more perfectly realize in our own living the "image" of this Triune life of God which is ours by the grace of baptism.

When we call God "Father," we do so not like the people of the Old Testament. By faith we humbly but jubilantly acknowledge that the same God the Father, who broke the silence at the baptism of

Christ and at His transfiguration, saying: "This is My Beloved Son," now says of each one of us: "Truly, this is My beloved son." We are not merely called, but *are,* His sons: not by natutre, but by adoption: but truly His sons. And therefore *audemus dicere,* we dare to say, "Our Father who art in heaven." Because we call Him "Father," it is pitifully inadequate to view Christian life as a sort of ladder which we must climb by our good works in order finally to achieve heaven. Christitan life is a gift. We have not first loved God; God has first loved us. By the sacrament of baptism, He has raised us to the divine level. We don't start from below, from the earth's level, and laboriously try somehow to achieve heaven above. God, by His gift, *starts* us, as it were, in heaven: for by grace we share the life of God, we are citizens of heaven, already essentially enjoying the heavenly life. And therefore our efforts at virtue consist above all in putting away the human hindrances, and allowing the divine life to flower and fruit in us. A comparison will illustrate.

If a carpenter constructs a table, the net result—the table—will depend almost entirely on his skill as a carpenter. It is quite different in the case of a farmer or a gardener "producing" a crop. He knows that no matter how hard he works (and don't tell any farmer that he doesn't have to work hard!), the good harvest depends ultimately on the life that is in the seed.

Christian life and morality, therefore, are first of all a matter of *being* rather than of becoming. "*Agere sequitur esse*: action *follows* being." St. Paul said, "Walk worthy of the calling with which you have been called." Walk worthy of the baptism by which Christ lives and wishes to act in you.

This emphasis implies, moreover, that the life of virtue is not something which we can choose to carry out leisurely at our own pace —sometimes, perhaps, even thinking that we are conferring a favor upon God if we perform certain acts. It is not something that we may rightfully choose to do or not to do, just as long as we manage to slip into heaven (as the saying goes) by the skin of our teeth. No; it is a divine urgency in us; it is a life that demands growth; a divine urgency that may not be denied except at the risk of total loss. Let us remember the parable of the one talent.

Putting it very simply: Christianity is a gift: God's gift of divine life. And that *gift becomes an obligation*—our life of virtue. St. Paul repeatedly teaches us this lesson. No one will gainsay that he moralized

much; and yet he consistently bases it on the motivation of our graced being and divine dignity. Ephesians, chapter 5, furnishes an eloquent example: "Be you, therefore, imitators of God *as most dear children* . . . Avoid sin, avoid fornification, let it not so much as be named among you, *as becomes saints* . . . Walk, then, *as children of light.*"

Hence St. Paul's insistence on joy, and the whole climate of joy that pervades the New Testament. Somebody who took the trouble to count the passages has stated that the exhortation "rejoice," or its equivalent, is found more than three hundred times in Holy Scripture. Even in the Old Testament; but far more insistently in the New Testament. The wellsprings of our joy as Christians are infinitely deeper than the sources of our tears. "*Alleluia*" is our song.

Secondly, God has revealed Himself not only as Father, but also as the *Logos,* the Word. This revelation, too, must have deep significance for our Christian life. *Logos* means *word.* From all eternity, the Second Person of the Trinity infinitely "speaks" the greatness, the beauty, the goodness, the truth of the Father. Hence St. Paul could say: Christ is the "*Amen*" to the Father But He needs no "words" with which to speak. His entire infinite Personality is in Itself an infinitely eloquent *yes* to the Father as truth, as beauty, as goodness. We might say that from all eternity the Word is the "praise" of the Father. And since it was the *Logos,* the Word, who became man, and by baptism has made us His members and His brothers, doesn't it follow that our first and chiefest obligation as sons of God and brothers of Christ—in fact that our *total* obligation, which includes all else—is that we also "praise" the Father? That we say "yes" to Him by worship? That we become yes-men to God?

Thus baptism, by its very nature, points to worship. By this sacrament we have become able to share in the Second Person's infinite praise of the Father, particularly by means of the holy Sacrifice of the Mass. St. Thomas, accordingly, tells us that the character of baptism means deputation to cult. In the Mass, moreover, each major part is fittingly introduced by a baptismal prayer: Psalm 42 at the foot of the altar is a baptismal psalm. The *Credo,* introducing the Mass of the Faithful, is a great baptismal prayer. And so too is the Our Father, introducing the holy Communion service. As baptized, therefore, we should keenly appreciate this great privilege that is ours: to be united with Christ in infinite worship of the Father. "It is desirable, venerable brethren, that all the faithful shall be aware that to participate in the Eucharistic

Sacrifice is their chief duty and supreme dignity" (Pope Pius XII in *Mediator Dei,* n. 80).

And finally, the Third Person has been revealed to us as Love. And St. Paul tells us that we are His temples by baptism. Now a temple has only one purpose: that of worship. Our whole life as baptized Christians, therefore, should be worship: a love-inspired and love-directed worship.

Carlyle in *Sartor Resartus* says, "The man who does not wonder, who does not habitually wonder, is like a pair of spectacles behind which there are no eyes." I sincerely believe that our lives would be transformed if we had a due degree of wonder at the great and marvelous gifts that were granted to us in our baptism. This good news could not fail to stimulate us to good action. *Noblesse oblige.* Recalling our baptism we can humbly and gratefully say with our Blessed Lady. "My soul doth magnify the Lord. For He who is mighty hath done great things to me."

ADMINISTRATION OF THE SACRAMENT OF BAPTISM

Celebrant

Rt. Rev. Msgr. William H. Schulte
Immaculate Conception Church
Cedar Rapids, Ia.

Commentator

Rev. Joseph I. Collins
St. Paul's Church
Cambridge, Mass.

(In order to supply a fuller commentary for use at baptism, the following commentary is not the brief one of Father Collins, but that published in a booklet for the administration of baptism published by the Conception Abbey Press, Conception, Mo.)

Recipients of Baptism
Jacqueline C. Procter, Rheta V. Smith, Lois A. Mays
All of Worcester, Mass.

THE RITE OF BAPTISM

Baptism is a washing, a rebirth, a resurrection. The bodily cleasing signifies a cleansing of the soul. By Adam's sin the human race lost God's favor, fell under Satan's power, contracted the stain of sin. Baptism restores a member of the human race to God's favor, binds Satan's power and washes away every stain of sin. Christ called baptism a rebirth. It is our second birth, birth into the life of God. It is a resurrection, giving us a claim on all that belongs to the risen Christ. Baptism is sometimes called "christening" because by it we are "Chist-ed," made one with Christ, a member of His Church, His Body.

RECEPTION OF THE CANDIDATE

In ancient times candidates for baptism, called catechumens, were enrolled for a course of instructions to acquaint them with the truths of the faith, and a number of exorcisms to free them from the power of Satan. Normally the Mass of the Catechumens (our Mass today up

to the Offertory) in Lent formed the major part of these instructions. The first part of the rite of baptism today reproduces in summary the catechumenate. It begins at the church entrance with a greeting from the priest.

Priest: Peace be with you.

The priest then asks the godparents what name is to be given to the child. The name must be that of some saint, who will be a special patron and intercessor for the child.

Godparents: (They give the name.)

Priest: N., what do you ask of the Church of God?

Godparents: (answering for the child) Faith.

Priest: What does faith offer you?

Godparents: Everlasting life.

Priest: If, then, it is life that you wish to enter, keep the commandments. Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind; and love your neighbor as you love yourself.

The first exorcism is now performed. The priest breathes gently on the face of the child. Breath means "spirit." The devil is told to depart and make room for the Holy Spirit.

Priest: Depart from him, unclean spirit, and give place to the Holy Spirit, the Consoler.

With his thumb the priest signs the forehead and breast of the child with the sign of the cross. This is the sign of Christ's victory over the devil, over sin and death. It is solemnly traced on the forehead and breast of the child so that he may become a temple of God.

Priest: Receive the sign of the cross on your + forehead and in your + heart. Have faith in the teachings of God, and live in such a way that from now on you may be enabled to be a temple of God.

Let us pray. O Lord, we implore Thee, in Thy kindness hear our prayers, and guard with unfailing power Thy chosen N., who has been stamped with the seal of the Lord's cross; so that, holding fast to the first truths he has learned of Thy great glory, he may, by keeping Thy commandments, attain to the glory of rebirth. Through Christ our Lord.

All: Amen.

The priest now lays his hand on the head of the child. The laying on of hands is one of the most solemn gestures of the Church. Here it is an act whereby the Church takes loving possession of the child, makes him her own. The prayer said by the priest, with hand extended, asks

God to heal and always protect the child in the service of His Church.

Priest: Let us pray. Almighty and everlasting God, Father of our Lord Jesus Christ, be pleased to look upon this Thy servant, N., whom in Thy goodness Thou hast called to be instructed in the faith. Rid him of all blindness of heart; break all the nets of Satan in which he has been entangled. Open to him, Lord, the gate of mercy so that, penetrated by the sign of Thy wisdom (salt), he may be rid of the stench of all evil desires and, moved by the pleasing fragrance of Thy teachings, may joyfully serve Thee in Thy Church and daily advance in perfection. Through Christ our Lord.

All: Amen.

The priest now puts a pinch of blessed salt into the mouth of the child. Salt has been used throughout the ages to preserve and flavor food. The food of the soul is wisdom. The prayer of the Church is that the child about to be baptized may acquire a taste for wisdom and be preserved from the corruption of sin.

Priest: N., receive the salt of wisdom. May it win for you mercy and forgiveness, and life everlasting.

All: Amen.

Priest: Peace be with you.

All: And with your spirit.

Priest: Let us pray. God of our fathers, God the author of all truth, we humbly implore Thee to look with favor on this Thy servant, N., and grant that he who now is tasting this salt as his first nourishment may not hunger much longer before he is given his fill of heavenly food, so that he may always be ardent of soul, rejoicing in hope, and ever loyal to Thy name. Bring him, O Lord, we ask Thee, to the font of the new birth, so that in company with Thy faithful servants, he may gain the eternal rewards that Thou hast promised. Through Christ our Lord.

All: Amen.

PREPARATION OF THE CANDIDATE

In ancient times the reception of a candidate into the catechumenate or convert class was followed by a series of scrutinies, conducted, as were the instructitons, usually during Lent as part of the Mass of the Catechumens. These scrutinies were not so much examinations as progressive attacks on the devil's power over the candidate by further exorcisms. These rites are retained in summary and include a second signing with the cross and imposition of hands. The priest performs the exorcisms in Latin.

Priest: I exorcise you, unclean spirit, in the name of the Father and of the Son and of the Holy Spirit. Come forth, depart from this servant of

God, N., for He commands you, spirit accursed and damned, He who walked upon the sea and extended His right hand to Peter as he was sinking. Therefore, accursed devil, acknowledge your condemnation and pay homage to Jesus Christ, His Son, and to the Holy Spirit, and depart from this servant of God, N., for Jesus Christ, our Lord and God, has called him to His holy grace and blessing, and to the font of baptism.

The priest signs the forehead of the child with the sign of the cross during the conclusion of the exorcism:

Then never dare, accursed devil, to violate this sign of the holy cross + which we are making upon his forehead. Through Christ our Lord.

All: Amen.

The priest imposes his hand on the head of the child, raises his hand and so raised prays that the child may be enlightened and sanctified.

Priest: O holy Lord, almighty Father, eternal God, Source of light and truth, I ask for this Thy servant N., Thy fatherly love, eternal and most just, so that Thou mayest be pleased to enlighten him with the light of Thy understanding. Cleanse and sanctify him; grant him true knowledge, so that he, having been made fit for the grace of Thy baptism, may retain unwavering hope, true judgment, and sacred teaching. Through Christ our Lord.

All: Amen.

ADMISSION INTO THE TEMPLE OF GOD

Up to this point the rites have been performed at the church entrance. The priest now places the end of his stole, symbol of his priestly power, upon the child and leads him into the church. This admission into the church is symbolic of membership in the Church, Christ's Body, effected by baptism.

Priest: N., enter the temple of God, so that you may take part with Christ in everlasting life.

All: Amen.

All go in procession to the entrance of the baptistry. This is a solemn procession and may be accompanied by organ and song. At the baptistry entrance the priest and godparents, in the name of the child, recite the Apostle's Creed, summary of the faith, and the "Our Father," our Lord's prayer.

Priest and Godparents: I believe in God / the Father almighty, / creator of heaven and earth; / and in Jesus Christ, / His only Son, our Lord; / who was conceived by the Holy Ghost, / born of the Virgin Mary / suffered under Pontius Pilate / was crucified, died, and was buried. / He descended into hell; / the third day He arose again from the dead; /

He ascended into heaven, / and sits at the right hand of God, the Father almighty; / thence He shall come to judge the living and the dead.

I believe in the Holy Ghost, / the Holy Catholic Church, / the communion of saints, / the forgiveness of sins, / the resurrection of the body, / and life everlasting. Amen.

Priest: Say the Our Father.

Priest and Godparents: Our Father, / who art in heaven, / hallowed be Thy name; / Thy kingdom come; / Thy will be done / on earth as it is in heaven. / Give us this day our daily bread; / and forgive us our trespasses / as we forgive those who trespass against us; / and lead us not into temptation, / but deliver us from evil. Amen.

FINAL PREPARATION

The priest, standing at the entrance to the baptistry, with back turned to it, pronounces the final exorcisms.

Priest: I exorcise you, every unclean spirit, in the name of His Son, Jesus Christ, our Lord and Judge, and in the strength of the Holy Spirit, that you may depart from this creature of God, N., whom our Lord has called to His holy temple in order that he may become a temple of the living God and that the Holy Spirit may dwell in him. Through Christ our Lord, who will come to judge the living and the dead and the world by fire.

All: Amen.

Liberation from the power of Satan pertains not only to the soul but also to the body. The "Ephphetha" prayer, which follows, releases the senses from Satan's dominion and dedicates them to God. Moistening his thumb with saliva, in imitation of our Lord curing the man deaf and dumb, the priest touches the ears and nose of the child.

Priest: Ephphetha, which means "Be opened," so that you may perceive the fragrance of God's sweetness. But you, O devil, depart; for the judgment of God has come.

To the exorcisms is added a personal renunciation of Satan. The godparents answer for the child. At the discretion of the priest, others may join in the responses (as also later in the profession of faith) and thus renew their baptismal promises.

Priest: N., do you renounce Satan?

Godparents (*All*): I do renounce him.

Priest: And all his works?

Godparents (*All*): I do renounce them.

Priest: And all his display?

Godparents (All): I do renounce it.

The priest anoints the breast and back of the child with holy oil in the form of a cross so that as a true athlete of Christ he may be steadfast in his struggle against the devil.

Priest: I anoint you + with the oil of salvation, in Christ Jesus our Lord, so that you may have everlasting life.

All: Amen.

THE BAPTISM

The priest exchanges his purple stole, symbol of penance, for a white one, symbol of joy. All go to the font. Here the child, through his godparents, makes a profession of faith.

Priest: N., do you believe in God, the Father almighty, Creater of heaven and earth?

Godparents (All): I do believe.

Priest: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?

Godparents (All): I do believe.

Priest: And do you believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Godparents (All): I do believe.

Priest: Do yo wish to be baptized?

Godparents: I do.

The great moment has come. The child is now ready to be made a child of God, a member of Christ. The godfather or godmother, or both, hold the child; the priest takes baptismal water and pours it three times on the head of the child in the form of a cross, saying:

N., I baptize you, in the name of the Fa + ther, and of the + Son, and of the Holy + Spirit.

ANOINTING WITH CHRISM

Christ means "the anointed one." As priests and kings are anointed, so too the newly baptized because he shares in Christ's priesthood and kingship. The priest anoints the crown of the head in the form of a cross.

Priest: May almighty God, the Father of our Lord Jesus Christ, Who has given you a new birth by means of water and the Holy Spirit and for-

given all your sins, anoint you with the chrism of salvation in Christ Jesus our Lord, so that you may have everlasting life.

All: Amen.

Priest: Peace be with you.

All: And with your spirit.

BESTOWAL OF WHITE ROBE AND BLESSED CANDLE

The white robe is a symbol of the immaculate purity bestowed by baptism. It is the baptismal wedding garment. If possible, it should be truly a garment, rather than merely a white cloth. The priest puts the garment on the child.

Priest: Receive this white robe and carry it unstained to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life.

All: Amen.

The priest presents to the newly baptized a burning candle, symbol of the light of faith and good example.

Priest: Receive this lighted candle, and keep your baptism above reproach. Keep the commandments of God, so that when the Lord comes to His marriage feast you may meet Him in the halls of heaven with all His saints, and may live with Him forever.

All: Amen.

The candle, as also the white robe, should be saved for the child as souvenirs of his baptism.

FINAL GREETING AND PRAYER

Priest: Go in peace, N., and may the Lord be with you.

All: Amen.

Priest: Almighty and everlasting God, merciful Father, since Thou hast today adopted as Thy child this Thy servant, N., grant, we implore Thee, that, strengthened by the Holy Spirit and nourished by the Bread of Heaven, he may grow to full maturity in Christ. And may he always keep in mind his patron saint, so that imitating him, he may attain to the eternal home of the Father. Through Christ our Lord.

All: Amen.

DISCUSSION

A PRIEST: In view of the importance of baptism for the parish, I am wondering if it is advisable to invite the laity to attend, thus making it more a public ceremony?

FATHER GODFREY: Most certaitnly. That suggestion has been voiced in practically every Liturgical Week in the past. Baptism by its very nature is not merely an individual's entrance into the Church but also into this community, the parish, and it concerns vitally the entire parish. It could be a real parish celebration, possibly on a Sunday afternoon. In many places as a very minimum, the school children are being invited to take part if the sacrament is administered during the week. But Sunday afternoon lends itself very well. Baptism is the death and ressurection of Christ realized in the individual. It is the great sacrament of Easter. It is the great sacrament of the Sunday which is a little Easter, and so should be administered on a Sunday afternoon as a service. It is certatinly most logical and desirable.

A PRIEST: The most appropriate time to me to have the people present for baptism is during the time of reception of converts. Now certainly many parishes are emphasizing that work and consequently they may have three, four, ten converts. I think the whole parish should be invited to be present. Of course there may be perhaps a hundred at mass-baptism but have as many people as possible of the parish come to take part, first, to give encouragement to the new converts; secondly, to be reborn in the spirit of which Father Diekmann just spoke.

FATHER BERNARD LICKTEIG, Carmelite Seminary, Hamilton, Mass.: I would like to ask a question if any one knows what is being done about rewriting the catechisms. What Father Diekmann spoke about this afternoon, is probably in the opinion of about everyone here, the greatest lack in American Catholic thought today—the lack of that baptismal consciousness. We cannot blame the people for that because the catechisms, or at least the catechisms which I have seen, are written in such a way as to obscure the fact that baptism is a recreation. Baptism is presented merely as the sacrament which forgives original sin, with no explanation of the second part of justification, namely, the incorporation into Christ.

FATHER DIEKMANN: I do believe that there is no catechism being published at the present time which doesn't insist that baptism is also a rebirth. They mention that and certainly speak of sanctifying grace being conferred. I think the lack lies perhaps in the spelling out of the implications of that, rather than the statement. Even though I am not a catechitical expert, my impression is that this is coming into catechisms much more the last few years than perhaps your remarks would allow us to believe.

THE SACRAMENT OF CONFIRMATION

Rev. Godfrey Diekmann, O.S.B.

The growing appreciation of this sacrament of confirmation in our time is likewise, as in the case of baptism, very intimately associated with our increasing insight into the doctrine of the Mystical Body. Perhaps even more so than in the case of baptism. So long as the faithful merely asked, "What do *I get* out of confirmation?" and we had to tell them that it was not necessary for salvation, it was almost impossible to arouse any enduring interest in this sacrament. Even though we tried to stress its importance by pointing out that a bishop is necessary to administer it, we were signally unsuccessful in our efforts. In the light of the Mystical Body, however, there has been a different and more true appraisal.

For confirmation can be properly understood, not in terms of the individual as an individual, but in terms of his role in the Mystical Body, of his contribution to that Body. To understand it, let us go back, as we always must, to Christ Himself. For the sacraments mean putting on Christ.

There were two major stages in the life of Christ equipping Him for His work, preparatory to His sacrificial death. The first stage was the incarnation. At the incarnation Christ was anointed as High Priest by the Holy Spirit. (*Christos* signifies "the anointed.") As we say in the Creed, "He was conceived by the Holy Spirit." The second great stage was his baptism in the Jordan. Again the same divine Spirit descended upon Him, but this time publicly, and for a new purpose. Jesus was anointed for His public career. It was His initiation into His public ministry.

Similarly in the life of the Mystical Christ, the Church, there were two great stages. The Church was born on the cross. At Pentecost, however, the Holy Spirit descended upon the Church, publicly equipping her for the conquest of the world.

If such was the progression in the life of Christ, if such are the stages in the life of the Church, such also are the stages in the life of the Christian. The first stage is baptism, of which St. Thomas says that it consecrates the Christian unto those things which pertain to his own salvation; and the second stage is that of confirmation, when the Spirit

publicly consecrates the Christian to the life of the apostolate, for the building up of the Body of Christ.

And that is why St. Cyril of Jerusalem in his *Mystagogical Catecheses* could tell us that we really have no right to the name of "Christian" until we are confirmed. Only by confirmation does one become a full-fledged Christian, equipped by the Spirit of Holiness not only for the sanctification of self but also for collaborating in the sanctification of the world. Hence confirmation normally is a joyful, public service. And for it none less than the bishop, the high priest, is normally required in order publicly to enroll new volunteers for the army of God, new patriotic citizens for the spread of God's kingdom. After all, a person is not a good citizen if he merely tries to stay out of jail, to stay within the law. He is expected to contribute to the life and welfare of the community.

So likewise a citizen of heaven, of Christ's community, which is the Church, does not fulfill his role by merely striving to stay out of sin. Christ has made the welfare of His Church dependent on the positive contribution of holiness and work of each of His members. And—let us state it as plainly as possible—there is no more reason why the bishop or why priests should be zealous in their priestly ministry, in virtue of their sacrament of holy orders, than there is for the laity to be holy and zealous for the cause of God in virtue of their consecration by the sacraments of baptism and confirmation. They, too, have been consecrated as lights of the world. And in our own day, it is often the light of the layman that can most effectively penetrate into the corners of the world's darkness.

But why speak only of duty? The task of the spread of Christ's kingdom will never be accomplished if we think primarily in terms of duty. The measure of our zeal, the measure of the grace and obligation of confirmation is the limitless measure of God's love. For it is the infinite, divine Spirit of Love who descends upon and fills us. Therefore, as St. Paul says, "Let us not grieve the Holy Spirit," or, as an alternate reading has it, "Let us not hinder the Spirit"—let us not hinder Him from renewing the face of the earth. For He wills to renew it in and through us.

ADMINISTRATION OF CONFIRMATION

Celebrant

The Most Reverend John J. Wright, D.D.
Bishop of Worcester, Mass.

Recipients of Confirmation

Jacqueline C. Procter, Rheta V. Smith, Lois A. Mays
All of Worcester, Mass.

THE RITE OF CONFIRMATION

Bishop: May the Holy Spirit descend upon you and may the power of the Most High preserve you from sin.

All: Amen.

Bishop: Our help is in the name of the Lord.

All: Who made heaven and earth.

Bishop: O Lord, hear my prayer.

All: And let my cry come unto Thee.

Bishop: The Lord be with you.

All: And with your spirit.

Bishop: Let us pray: Almighty and eternal God, who in Thy kindness hast given to these Thy servants a new birth through water and the Holy Spirit, and granted them remission of all their sins; send forth from heaven upon them Thy sevenfold Spirit, the Holy Paraclete.

All: Amen.

Bishop: The Spirit of wisdom and understanding.

All: Amen.

Bishop: The Spirit of counsel and fortitude.

All: Amen.

Bishop: The Spirit of knowledge and piety.

All: Amen.

Bishop: Mercifully fill them with the Spirit of Thy fear, and seal them with the sign of the cross of Christ, that they may obtain everlasting life. Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, forever and ever.

All: Amen.

Bishop: I sign you with the sign of the cross and I confirm you with the chrism of salvation; in the name of the Father and of the Son and of the Holy Spirit.

The confirmed: Amen.

Striking the confirmed a light blow on the cheek, the bishop says: Peace be with you.

All sing the following:

> Confirm this O God * which thou hast worked
> in us by thy holy temple, which is in Jerusalem.
> Glory be to the Father and
> to the Son, and to the Holy Spirit, as it was
> in the beginning, is now and ever shall be, world
> without end. Amen.

Bishop: Show us, O Lord, Thy mercy.

All: And grant us Thy salvation.

Bishop: O Lord, hear my prayer.

All: And let me cry come unto Thee.

Bishop: The Lord be with you.

All: And with your spirit.

Bishop: Let us pray: O God, who has given the Holy Spirit to Thy apostles, and hast willed that through them and their successors He be given to the rest of the faithful, look with favor upon our humble service, and grant that the Holy Spirit, descending into the hearts of those whose foreheads we have anointed with holy chrism and signed with the sign of the holy cross, may, by dwelling in them, make them a temple of His glory. Thou Who with the Father and the Holy Spirit dost live and reign forever and ever.

All: Amen.

Bishop: Behold, so will the man be blessed who fears the Lord. May the Lord bless you from Sion, so that you may see the prosperity of Jerusalem all the days of your life and that you may have life everlasting.

All: Amen.

EVENING SESSION

AUGUST 22

Chairman
Rev. Joseph Feeney
St. Peter's Cathedral
London, Ont.

DEMONSTRATION OF HOLY MASS

Rt. Rev. Msgr. Martin B. Hellriegel
Holy Cross Church
St. Louis, Mo.

(The text of Monsignor's explanation is not given here, but for a similar one, consult the Proceedings *St. Pius X and Social Worship,* pp. 3-25, of the 1953 Grand Rapids Liturgical Week, which may be obtained from: The Liturgical Conference, Elsberry, Mo. Price $2.00.)

MORNING SESSION

AUGUST 23

Chairman
Rt. Rev. Msgr. Charles A. Finn
Holy Name Church, Boston, Mass.

PREPARING FOR DEATH

Rev. Michael Mathis, C.S.C.
Notre Dame University
Norte Dame, Ind.

The first and most important preparation for death is the living of a Christian life. I do not say this in a routine and blasé way, but rather because death is, in a Christian life, a focal point not only of great objective importance for our eternal existence, but also something we can continually look forward to as the joyful expectation of Christ's coming in judgment. The latter idea will be made clearer by answering the question: What is the Christian life? It is the life we received in baptism—dying to sin and being alive to the action of the Holy Ghost in our souls by which He is constantly conforming us to the image of Christ in glory, i.e., the whole Christ, with all His elect, who think the thoughts He thinks, who love the things He loves, who hate the things He hates, and who do the things He does, not by merely human power, but by His *divine* power.

We are also strengthened in the Christian life by the sacrament of confirmation; and we can constantly be nourished in this life by the Holy Sacrifice of the Mass. For here we may daily join with Christ, the Priest, and with His celebrating minister, not only in offering the one and only perfect sacrifice, but we can also join with the priest at the altar, in asking, "to be filled with every heavenly blessing and grace." We may thus *offer* and *ask* in the *Unde et memores*, the prayer immediately following the consecration. By this kind of life we may daily

learn how to carry out the following important acts: how to die more and more to sin in all its forms, how to secure God's blessings and graces on earth, and thus how to prepare to share His glory in heaven.

What then is death in such a life? It is the great transit from a life of grace on earth to a life of glory in heaven. This life of glory is given by the Lord's coming in the particular judgment. So true is this that our Blessed Lord Himself has described His final coming to the soul on earth in death by five parables. The two giving the most complete description of this coming are the parable of the ten virgins (Matt.28,1-13), and that of the vigilant servants (Matt.24,42-47). Although both parables are fully applicable to both sexes, still there is a certain appropriateness of the ten virgins to women, and the vigilant servants to men.

During my twelve-year ministration as chaplain at St. Joseph's Hospital, South Bend, Indiana, I had a wonderful opportunity to use these parables in preparing many people for the great transit from this life to the next; and only a few times did I have the terrifying experience of meeting Catholics who literally, by their last gasp, said "no" to God's love and mercy. By experience, I worked out a "course in dying." When this fact gradually reached the ears of my fellow priests, some of them, sometimes in a skeptical way, used to ask me to tell them more about this "course in dying." Ordinarily my reply was: "Oh, you have to be dying before I can really tell you in what it consists." Naturally none of them cared to go through this ordeal, at least for the moment, to find out more about this course. Obviously, I was exaggerating by my reply.

However, although it it quite true that no two cases are exactly the same, still it is equally true that there is at least one common denominator for all. This is the idea that Christ's coming is the most important thing about death.

When there is plenty of time to prepare for death, more than one of these parables can be used. This is frequently the case with cancer patients, when the sick person has been told the truth about his illness by the doctor. The great obstacle to giving the stricken one this information is ordinarily the relatives, and sometimes the doctor, who is at times no better instructed than relatives in the great consolation that a liturgical preparation for death can be to the patient. From my experience with cancer patients, or with those suffering from a long-drawn-out disease, I honestly believe that these patients have the best chance

of preparing thoroughly for death. Sometimes I feel that I am going to die that way myself, because the Lord may test me personally on my own conviction, or, to put it in a better way, He may show me His love and pity. Even when there is intense pain and narcotics have to be used, still there are always prolonged lucid intervals, when these parables can be read and explained sufficiently to convince anyone that death means Christ's coming. Those who believe in Him will readily believe that He will come in death, because He Himself very plainly says so in these parables. Then the significance of His coming should be explained in the words of the great doctors of the Church, as given to us in the liturgy, especially Pope St. Gregory the Great and St. Augustine. One can get these explanations out of any English translation of the Breviary.

I shall never foget my first cancer patient. She was a nun, the sister of a close priest friend of mine. Sister knew that she had cancer. We had months to prepare for the great event of her death. In the beginning, I would read each day one of these two parables, until I found out that she preferred the parable of the ten virgins. Accordingly, I repeated this parable for several days until these words of the gospel were clearly fixed in both her mind and heart, and only then did I begin the explanation from the English translation of St. Augustine's commentary. Here one has to take care to be brief, explaining only one idea each day, never longer than a few minutes. Preparing this sister for death was a delightful experience, not only for the patient, who asked many interesting questions about the parable, but also for the chaplain. Finally, when the great day came and her heavenly Spouse had taken His consecrated virgin to her eternal reward, I could not help seeing that this sister looked more like a queen in death than she ever did in life. Accordingly, I made up my mind then and there that since every Christian soul is a spouse of Christ, I was going to do all I could, as chaplain, to prepare every dying person, priest or nun, layman or laywoman, for that kind of passage from this world to the next.

However, as I learned by experience, the one parable that fits all classes of people is the parable of the vigilant servants. Please let me now read that parable from the gospel of St. Luke (12, 35-40):

> At that time, Jesus said to His disciples: let your loins be girt and lamps burning in your hands, and you yourselves like to men who watched for their Lord, when He shall return from the wedding: that when He comes and knocks, they may open to Him immediately. Blessed are those servants whom the Lord, when He comes, shall find watching: amen I say to you that He will gird Himself and make them sit down to meat, and

> passing will minister unto them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder knew at what hour the thief would come, he would surely watch, and not suffer his house to be broken open. Be you then also ready, for at what hour you know not, the Son of man will come.

St. Gregory the Great has been chosen by the Church to explain this parable in the liturgy. A man must always be prepared for Christ's coming in death, first, by "keeping his loins girt," i.e., keeping the chastity of his state in life: if he or she is unmarried, they must be virgin in mind and body; and if they are married, they must be virgin at least in mind; secondly, "he must have a lamp burning in his hands" i.e., he must have good works to his credit, not merely good works from a human standpoint but also from the standpoint of grace; thirdly, he must be like a servant "watching for his Lord who is coming from the wedding feast of heaven", i.e., Christ in His glorified body; fourthly, "so that when his Lord comes and knocks, he will open to Him immediately," i.e., when the pains of a grave illness warn the sick man that he is going to die, he will be ready to open the door of his soul to Christ, with a joyful "welcome." If he is not prepared to see his judge, the sick man is not disposed to open and welcome the Lord. Those, who are prepared and open immediately, the Lord will make sit down to the heavenly banquet, and He Himself will serve them.

In view of the fact that in most cases people, even when gravely ill, seldom think that they are going to die of this particular illness, this parable, by its reference to "Christ's knocking at the door," often gives a chaplain an easy way to begin preparing a patient for death, particularly by using St. Gregory's interpretation of the Lord knocking at the door of our bodies, as being the pains of a serious illness. How often has this idea been the first chance I had, as chaplain, to start preparing people for death! For example, I remember once telling a man who was groaning in pain: "You certainly must be in great pain." His immediate and unmistakeable assent opened the way for a further question: 'Do you know that by this pain Christ is knocking at the door of your body to warn you that you are near to death?" This time he replied, "Well, He does not have to do it with a crowbar." I answered: "That's God's love and mercy warning you of the most important moment in your life. If you don't take this warning, perhaps He will have to use a bulldozer on you." After a chuckle, this approach led to more serious talk, and before he knew it, I had signed him up as another student for my course in dying; and I am happy to say that he soon got the idea that the most significant thing about death is the Lord's

coming, and that it includes His coming to take him from all his misery and to bring him to everlasting joy.

After this idea is deeply fixed in the mind and heart of a patient, then it will be easy to go on with the business of the immediate preparation for death. In fact, from now on everything will be easy, even if at times an embarrassing confession of sins has to be made. But equally important is the fact that the coming of Christ is an inspiring rallying point for the elusive consciousness of a dying person. Hence, so long as such a person is still conscious, without, however, overtaxing the waning strength of the patient, a chaplain, or a doctor, or a nurse, or a relative, can casually remark on seeing him still alive, "I see the Lord has not yet come." Invariably the sick person, who has been trained to expect really to see Jesus coming, will agree by word or by some expression that will indicate, usually with a smile, that he or she is waiting with joyful anticipation.

I have had many consoling experiences at this moment of the departure of a soul, as well as at the moment when the breath of life seems to take wings and all movement of the body ceases. As we do not know just when Christ comes or when the soul actually leaves the body, we should continue the beautiful prayers which commend this soul to God and to His angels and saints. In fact, to avoid a wild searching of bureaus and bookcases for the religious articles needed, every Catholic household should have a copy of the new English Ritual with candles and holy water ready, so that the litany and prayers for the dying can be started while the patient is still conscious. With reasonable intermissions, these prayers should be prayed and the person sprinkled with holy water over and over again, until it is quite sure that the soul has passed from this world into the next.

There was a time in early Christianity, when people thought a great deal about death, and through the means I have here suggested, they were enabled to look forward to this event with joyful expectation, as the great event of their lives. In fact, the early Christians used to end their prayers as frequently with *Maranatha,* which means "Lord, come!", as they did with that other Hebrew and Aramaic term, which we still use, *Amen.*

DISCUSSION

FATHER NORMAN LEBOEUF, Our Lady of Providence Seminary, Warwick Neck, R.I.: Do you think that it would be a good thing

to emphasize in parochial work, the difference between *periculo* and *articulo mortis* in regard to extreme unction? Most of the time when the priest walks in the person to be anointed says, "Well, I am finished." Don't you think that there is part of the sacrament that is remedial. The priest in parochial work should emphasize the fact that he should not be called at the last, but when the patient is in danger of death, not dying?

FATHER MATHIS: There is no doubt that practically speaking, people who are in danger of death ought, first of all, to receive the Holy Viaticum, even before being anointed. That is emphasized by the recent decree by the Holy Father. Holy Viaticum and then the anointing. Yes, we ought to speak of it in the living sense in which it is a sacrament. Most people will be very happy to get some relief, and especially to get better.

I'll tell you a little story about a priest. Just as I was ready to take my afternoon nap, the provincial called me and said: "Did you ever annoint Father So-and-So?" I said: "Come to think of it, I don't believe I ever did." "Well, please do so," he said, "I'm worrying about it. Father has been having this trouble with his heart for years and years, and as far as I can find out he has never been annointed. That's your responsibility." So I phoned and asked, "How bad is he?" "Oh, Father, he's just like he always was," was the answer. So I said: "All right. I'll take a sleep first. I'm all ready for it, and moreover, must think over things." As I walked to his room, I was asking myself how I would bring myself to tell this old chum of mine about extreme unction. Just as I opened the door, there was his sister,—Sister Pius. I had just pulled her out of the jaws of death six months before, and the doctors and all the rest said it was certainly the sacrament which did the work. "How's the old boy today?" I said to Father. "Well, not so good," he answered. What a confession from a heart case! "You know, Father, that's rather singular. You have been troubled with this for some time, you know." "Yes, but I'm really in trouble this time," he answered. "Father Will, did I ever anoint you?" "Oh, Joe, I'm not that bad, I'm not that bad," he shouted as he got very excited. "Now, hold your horses, do you think this means that you are going to be shot at sunrise?" I countered. "Look at Sister Pius," I went on; "What brought her back to life?" She answered: "Father Will, I'm sorry you made such a fool of yourself. Why, being anointed was the greatest thing that ever happened to me." Then he still stalled for time, saying: "I'd like to review this. I'd like to review my theology on it first." Then Sister came across with a classical

answer: "Now, Father Will, you know very well that theology will only upset you." So I just said, "Listen, Father Bill, let's just start operations." So we started right in. I said, "I'll sneak out and get the oils, and we'll have just a little private extreme unction." "I know you're right, I know you're right," he answered, and so I anointed him. He received it beautifully, taking part by answering the prayers. By night he was on the floodtide of graces, and he remonstrated with me when I came in, saying: "Why the heck didn't you tell me about this before?" I said, "Well, you almost bit off my nose when I told you about it this afternoon." "Oh," he said, "what a thing that is. And say, how is it on the other side, Mike?" So I said, "Well, Father Will, you're a Greek scholar, and there's no Enligsh translation of this yet, as far as I know—the words of St. Macrina to her brother St. Gregory Nazianzen. They were talking about how it looked on the other side. If you get well will you translate it?" "I surely will," he answered, "I'll make it the first chapter of a book on how it looks on the other side." You know, he got up after a week and for the first time in two years he taught class again. Before that he always left his door open so someone would hear his last gurgle. Now he closed his door, and he went to sleep one day. But he finished the work. He said: "Well, here's Macrina. Do your part." I must say I haven't got it out yet. I think this story shows you the positive things about extreme unction. It's terrific. We see it again and again. You have to be a pastor in a parish or a chaplain in a hospital. I really don't think I ever talked about *articulo mortis*. You could see it there. There was no use talking about it. But we ought to emphasize the positive things about this wonderful sacrament which prepares us for Christ's coming in glory.

MOTHER KATHRYN SULLIVAN, R.S.C.J., Manhattanville College, Purchase, N.Y.: I wonder if Father doesn't think that teaching it in the classroom isn't a very great confederate in this work. Would he have any suggestions along that line?

FATHER MATHIS: You want to have extreme unction in the classroom, eh? Certainly one thing we ought to have in the classroom is the prayers for the dying, so they won't be weird, wild, crazy prayers. There was a professor whose wife was dying. As I was saying the prayers he carried on to the extreme and annoyed me terribly. The only thing that brought him to his senses—all those beautiful prayers went right over his head—was when I said "Our Father etc." Then he felt at home again. I think the prayers for the dying are unknown. It would be a wonderful thing, say once a month, to have the prayers for the

dying and get the children used to it. Don't send them away, as they did in my family with poor little Patsy when her grandfather died one summer. They were afraid she would be disturbed. "Not half as much as you're disturbed," I said. Let's let the children know what it is. It's a beautiful thing. If we have any faith we see it as the passing from this life into the next, the passage from the life of grace into the life of glory. When I was in India we had extreme unction in the church whenever possible, and they came too, and they liked it.

MSGR. FINN: We come now to our next item, the sacraments for the sick and the dying, which will be given by Father Shawn Sheehan from St. John's Seminary at Brighton. Father Sheehan has been a tremendous help in the liturgical movement, and locally in Boston.he has been one of the prime movers in the liturgical apostolate, in fact, the most important member of our organization. He and Sister Francille have charge of our paper, *Mediator,* which we get out four or five times a year. Father is the editor. He is an authority on things liturgical and is a great enthusiast for the liturgical movement.

SACRAMENTS FOR THE SICK AND DYING

Demonstration and Commentary

Rev Shawn Sheehan
St. John's Seminary
Brighton, Mass.

(A table is set up with the various articles that should be ready for a priest's call to administer the sacraments to a seriously sick person. The "patient" is seated in a chair. One attendant is sufficient. A priest or someone ready to take the part of the priest waits behind the scenes, propertly vested.)

INTRODUCTION

In this demonstration of the sacraments for the sick and dying all of you are participants. Let us suppose that our "patient," being one of the group gathered here for this meeting, suffered a heart attack and we are all gathered around to assist at the administration of the sacraments to him.

This is not a demonstration of rubrics. We are not merely concerned with questions on how to set up a sick-call table, how the priest should be vested, how the family is to conduct itself when the priest comes, and so on. Rather we are going to consider these rites with the eyes of faith. Certainly we should realize at the same time that where there is proper reverence for the sacraments there will be due regard for externals.

(Note: in demonstrations to parish groups attention should, of course, be paid to the external arrangements.)

What do the eyes of faith see in looking upon a person who is seriously sick? We mean a Christian who is seriously sick. For we are considering a man who is baptized. A baptized person is different. By baptism we have been united with Christ, the God-Man, in a very special way. We can say, "I live, now not I, but Christ lives in me."

Christ Himself suffered and died. Suffering and death had come into the world as punishments of sin. Without divine intervention there would have been no release. The Son of God became man, the new Head of the human race, and took on Himself the punishment for all the sins of the world. We see Him as He sweated blood in His suffer-

ings. He had let into His all-pure soul the vision of all the sins of all men in all the ages of the world. As our Brother He felt for us the shame we should feel. He cried out to His Father to forgive us. He burned with zeal to make reparation to His Father. He willingly bore all the sufferings of soul and of body which His mediation for us and the cruelty of His executioners brought upon Him. He died — but He rose again. As our Head He was victorious over death. Death had lost its sting. Pain had been given a new power, the power of redemption.

This is what Christ did as our Head. How about us, the members? In order that me might be participants with Him in making suffering redemptive and in passing through death to eternal life, He instituted the sacraments.

First we were baptized. "Do you know," says St. Paul, "that all we who have been baptized into Christ Jesus have been baptized into His death? For we were buried with Him by means of baptism into death, in order that, just as Christ has risen from the dead through the glory of the Father, so we may also walk in newness of life" (Rom. 6:3,4).

Our growth in the Christian life follows the same pattern, that of dying and rising. Day after day we must be dying to the old man in us and rising to new life. More and more we must let Christ take possession of us. Finally the day comes on which a person's assimilation to Christ is to be completed. He is now actually to pass through bodily death with Christ into the life of glory. To conform us more fully to Himself on that day, Christ instituted a sacrament, the anointing for glory, extreme unction.

SACRAMENT OF THE SICK

This sacrament is not, however, only for those who are to die immediately. Actually we know not the day or the hour of our death. It happens that God allows many people to fall into serious sickness many times during life. Any serious sickness is a spiritual crisis in a person's life. It may interrupt the fulfillment of responsibilites or cherished plans. It makes a man dependent on others. It forces him to concentrate on his own needs. It may become a serious temptation to selfishness, discouragement, and even rebellion against God. And yet if the sickness is borne properly it can be a great step forward in that mystical dying and rising with Christ, by which a man advances toward perfection.

In the Church's teaching on the meaning of extreme unction we

find that Christ instituted this sacrament to strengthen a man's spiritual faculties so that he can turn sickness into a means of spiritual growth. In fact, we shall notice that the prayers of the Church explicitly plead for this effect and for the sick person's restoration to health and to usefulness in the Church.

DEMONSTRATION

Now let us get on with the demonstration. When a person is seriously sick, we call the priest. Christ has placed in the priest, through the sacrament of holy orders, the power to perform the sacraments which the sick person needs. The priest comes to us from the altar. He will have stopped at the ambry in the sanctuary to get the holy oils, which were blessed by the bishop on the preceding Holy Thursday.

(NOTE: a reading of the blessing of the oil of the sick can be very instructive and encouraging to the people.)

The priest will have gone to the tabernacle to bring the Blessed Sacrament, for with the sacrament of extreme unction he will also give the sick man Christ Himself in the Holy Eucharist, so that if the man is to die he will have Christ as his Companion in his journey to the Father.

(NOTE: in this demonstration we are following the *Ritus Continuus* in the *Collectio Rituum*. For an effective demonstration the audience should have a copy of the responses to be made by those assisting at a sick bed.)

Please notice that as the priest enters he will greet you and you will answer as indicated.

(Priest enters)

Priest: Peace to this house.

People: And to all who live here.

The priest places the Blessed Sacrament on the table, genuflects, places the holy oils on the table, and changes from the white stole to the violet stole.

He has invoked peace on the house and now he sprinkles the room, the sick person and the others present with holy water, saying the prayers for the *Asperges*. This is a reminder that we are baptized, that we are Christians, and it is also an invocation of Christ's power to dispel evil spirits. The prayers that follow are not only for the sick

person but also for his family, relatives, nurses, and others who are gathered around him. It happens very often that sickness brings together people who have been at odds with each other. At times those caring for a sick person are lacking in patience and charity. It may also happen that some of the family are seized with terror at the prospect of the death of the sick person. As the prayers are read, we see how the Church pleads with God for all of them. Please note you have responses to make.

Priest (sprinkling holy water): Sprinkle me, O Lord, with a hyssop, and I shall be purified; wash me, and I shall be whiter than snow.

Our help is in the name of the Lord.

People: Who made heaven and earth.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray. O Lord Jesus Christ, as we, Thy lowly servants, enter this house, may our coming bring with it everlasting happiness, divine riches, unclouded joy, fruitful charity, enduring health. Let no demons have access here; let the angels of peace be present and all hateful dissension take leave of this house. O Lord, show forth in us the greatness of Thy holy name, and bless our way of life; bless the entering of Thy lowly servants into this house, Thou who art holy and loving, Thou who livest with the Father and the Holy Spirit for ever and ever.

People: Amen.

Priest: Let us pray and beg our Lord Jesus Christ to bless with His own blessing this house and all who live in it. May He give them a good angel for their protector, and cause them to serve Him by considering the wonders of His law. May He turn away from all the powers of the enemy, rescue them from all dread and bewilderment, and keep them in this building safe and sound. He who is God, living and reigning with the Father and the Holy Spirit for ever and ever.

People: Amen.

Priest: Let us pray. Hear us, O holy Lord, Father almighty, eternal God, and send Thy holy angel from heaven to watch over, cherish, protect, be with, and defend all who live in this house. Through Christ our Lord.

People: Amen.

At this point the attendants withdraw and the priest hears the sick person's confession. After the absolution he says in English the prayer which priests always say after the absolution in the sacrament of penance.

Priest: May the passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary and of all the saints, and also whatever good you

have done and evil you have endured be cause for the remission of your sins, the increase of grace, and the reward of everlasting life. Amen.

After this all return to the sick room and the *Confiteor* is said. This is a public confession of faults before the whole Church and a plea for the intercession of the Church. The Church is represented here not only by the priest but the whole group gathered around. In some old rituals it was stated that if a man had any enemies he was now to be publicly reconciled with them. If possible any persons who had been his enemies were called.

We read in the lives of some of the saints that when they were dying they asked to be taken out of bed and placed on the floor and on sackcloth. That would have taken place at this particular point in the ceremony.

We note, then, that in these sacraments the sick person is not just passive. In fact, the primary effect of extreme unction is to make a man active. It strengthens him so that he can perform acts of virtue with Christ and in Him. We see from this fact how important it is to call a priest early in a serious sickness. (However this sacrament is also efficacious for an unconscious person.)

The *Confiteor* is recited by the sick person, but to support him in his weakness all those around him join with him. We will all recite it together.

All: I confess to almighty God . . .

Priest: May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

People: Amen.

Priest: May the almighty and merciful Lord grant you pardon, absolution, and remission of your sins.

People: Amen.

The new Ritual gives us a reading from the gospel. Note the two virtues illustrated here: faith in Christ's power and hope in Christ. These are the chief virtues the sick person needs now.

Priest: Beloved brothers, let us listen to the words of the holy Gospel according to St. Matthew.

At that time, as Jesus came to Capharnaum, there came to Him a centurion who entreated Him, saying: "Lord, my servant is lying sick in the house, paralyzed, and is grievously affiicted." Jesus said to him, "I will come and cure him." But in answer the centurion said, "Lord, I am not worthy that Thou shouldst come under my roof; but only say the word,

and my servant shall be healed. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." And when Jesus heard this He marvelled, and said to those who were following him, "Amen, I say to you, I have not found so great faith in Israel." Then Jesus said to the centurion: "Go thy way; as thou hast believed, so be it done to thee." And the servant was healed in that hour.

The priest reads a series of prayers and we respond.

Priest: Let us kneel down and pray.
Lord, have mercy.

People: Christ, have mercy. Lord, have mercy.

Priest: Lord, that Thou mayest visit and strengthen this man (woman).

People: We beseech Thee, hear us.

Priest: That Thou wouldst give him (her) life and health.

People: We beseech Thee, hear us.

Priest: That Thou wouldst grant him (her) the grace of the Holy Spirit.

People: We beseech Thee, hear us.

Priest: Lamb of God, who takest away the sins of the world.

People: Spare us, O Lord.

Priest: Lamb of God, who takest away the sins of the world.

People: Graciously hear us, O Lord.

Priest: Lamb of God, who takest away the sins of the world.

People: Have mercy on us.

Now we come to the actual anointing. The first prayer is said in Latin. The prayer stresses a point emphasized by the Council of Trent in its definition of extreme unction, namely, that Christ our Lord, by His death, broke the devil's hold on mankind. The prayer is translated as follows:

Priest: In the name of the Father, and of the Son, and of the Holy Spirit. May any power that the devil has over you be utterly destroyed, as I place my hands on you and call upon the help of the glorious and holy Mother of God, the Virgin Mary, and of her illustrious Spouse, St. Joseph, and of all the holy angels, archangels, patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the saints. Amen.

The priest takes the holy oil and anoints the sick person on the organs of sense, with the prayer that God may pardon him whatever sins he has committed. In baptism this person was dedicated to God, dedicated to using all his powers in Christ and with Christ. But he has

failed in many ways. Now by the power of Christ's cross—the anointing is in the form of a cross—God's mercy is invoked and the man is purified and strengthened, so that in this sickness he can make himself, with Christ, a perfect holocaust to the Father. The holy oil is a symbol of the Holy Spirit. It is penetrating, healing, soothing, strengthening.

The priest anoints him on the eyes, the ears, the nostrils, the mouth, the hands, and the feet. The anointing of the feet may be omitted for any reasonable cause. The priest says the prayers for the anointings in Latin. The translation of these prayers is as follows.

Priest (as he demonstrates the anointings):

By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your sight. Amen.

By this hold anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your hearing. Amen.

By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your sense of smell. Amen.

By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your sense of taste and power of speech. Amen.

By this holy anointing and His most loving mercy may the Lord forgive you whatever wrong you have done by the use of your sense of touch. Amen.

By this holy anointing and His most loving mercy may the Lord forgive you whatever wrongs you have done by the use of your power to walk. Amen.

In emergency cases, when there is not time for all these anointings, one anointing is sufficient, on the forehead if possible, and with these words:

By this holy anointing may the Lord forgive you whatever wrongs you have done. Amen.

After the anointings the priest removes the oil from his fingers and then reads a series of invocations to which all respond.

Priest: Lord, have mercy.

People: Christ have mercy. Lord, have mercy.

Priest: Our Father (said silently).

Priest: And lead us not into temptation.

People: But deliver us from evil.

Priest: Grant salvation to Thy servant.

People: For his (her) hope, O my God, is in Thee.

Priest: Send him (her) aid, O Lord, from Thy holy place.

People: And watch over him (her) from Sion.

Priest: Be a tower of strength for him (her), O Lord.

People: Against the attack of the enemy.

Priest: Let the enemy have no power against him (her).

People: And let not the son of evil come near to harm him (her).

Priest: O Lord, hear my prayer.

People: And let my cry come unto Thee.

Priest: The Lord be with you.

People: And with your spirit.

In the actual administration of the sacrament the following three prayers are said in Latin. We give the translation.

Priest: Let us pray. O Lord God, who didst say through James, Thy Apostle: "Is anyone sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him," cure, O Redeemer, we implore Thee, by the grace of the Holy Spirit the illness of this sick man (woman) and heal his (her) wounds; forgive his (her) sins, and drive away from him (her) all pains of mind and body. In Thy mercy give him (her) his (her) health, inward and outward, so that he (she) may once more be able to take up his (her) work, restored by the gift of Thy mercy. Thou who livest and reignest with the Father and the Holy Spirit, God, for ever and ever.

People: Amen.

Priest: Let us pray. We implore Thee, O Lord, look with kindness on Thy servant, (name of sick person), who is growing weak as his (her) body fails. Cherish and revive the soul which Thou didst create, so that, purified and made whole by his (her) sufferings, he (she) may find himself (herself) restored by Thy healing. Through Christ our Lord.

People: Amen.

Priest: Let us pray. O holy Lord, Father almighty, eternal God, who by pouring the grace of Thy blessing into the bodies of the sick, dost watch with all-embracing care over Thy creatures, be present in Thy kindness as we call upon Thy holy name. Free Thy servant from sickness, restore to him (her) his (her) health, raise him (her) up by Thy right hand, strengthen him (her) by Thy power, protect him (her) by Thy might, and give him (her) back to Thy holy Church, with all that is needed for his (her) welfare. Through Christ our Lord.

People: Amen.

These three prayers, or one or two of them, can be omitted if a lack of time or the condition of the patient makes it necessary. In certain circumstances, even if the above three prayers are omitted the following prayer can be said, in English.

Priest: Let us pray. O God, whose love has no limits, forgive Thy servant all his (her) disobedience to Thy holy will. Pour down Thy grace upon him (her), and if it should please Thee to call him (her) home, grant for the sake of Thy Son, our Lord Jesus Christ, that all his (her) pains and sufferings may serve as a reparation for his (her) sins, and call him (her) into Thy peace. Through Christ our Lord.

People: Amen.

THE ADMINISTRATION OF VIATICUM

When Christ our Lord promised us the greatest of His sacraments He said, "He who eats My flesh and drinks My blood has life everlasting and I will raise him up on the last day. For My flesh is food indeed and My blood is drink indeed. He who eats My flesh, and drinks My blood, abides in Me and I in him. As the living Father has sent Me, and as I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever."

When a person is seriously sick it is especially important that he receive this sacrament. He needs the redeeming power of the Lamb of God, who has sacrificed Himself for the sins of the world. He needs the strength and protection of the Savior in this crucial struggle. If he is to die, he is given the great privilege of having the Son of God as his companion in his journey to the Father.

The priest, having changed from the violet stole to a white stole, genuflects and opens the small gold vessel, the pyx, in which rests the sacred Host. Then he addresses the sick person and the others present as follows and all join him in prayer.

Priest: Let us pray, beloved brothers, as our Lord Himself taught us.

Priest and People: Our Father . . . .

Priest: We beg Thee, O Lord, at this moment above all, to deliver this Thy servant from all evil and to strengthen him (her) with the Bread of Life, the Body of our Lord Jesus Christ, who lives and reigns with Thee for ever and ever.

People: Amen.

The priest genuflects, takes the sacred Host and holds it up so that the sick person can see It, saying:

Priest: Behold the Lamb of God; behold Him who takes away the sins of the world.

Then the sick person and the others present join with the priest in saying the following prayer three times.

Priest and People: (three times): Lord, I am not worthy that Thou shouldst come under my roof; but say only the word, and my soul shall be healed.

The priest gives the Holy Eucharist to the sick person, saying the following words.

Priest: Receive, my brother (sister), this food for your journey, the Body of our Lord Jesus Christ, that He may guard you from the malicious enemy and lead you into everlasting life. Amen.

Having purified his fingers, the priest says the following prayers, the people responding.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray. O holy Lord, Father almighty, eternal God, trustfully we beg of Thee that the most sacred Body of Thy Son, our Lord Jesus Christ, may be a lasting remedy of both body and soul for our brother (sister) who has just received It. Through Him who lives and reigns in the unity of the Holy Spirit, God, world without end.

People: Amen.

Priest and People: O holy banquet, in which Christ is received, the memory of His passion is renewed, the soul is filled with grace, and there is given to us a pledge of future glory.

Priest: Thou hast given them bread from heaven.

People: Containing in itself all delight.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray. O God, who in this wonderful sacrament hast left to us a memorial of Thy passion, grant, we implore Thee, that we may so venerate the sacred mysteries of Thy Body and Blood as always to be conscious of the fruit of Thy redemption. Who livest and reignest forever and ever.

People: Amen.

THE APOSTOLIC BLESSING FOR THE HOUR OF DEATH

All priests are empowered to give the Apostolic Blessing to one who is in danger of death. The priest changes to a violet stole. He tells the person briefly of the efficacy of this blessing, asks him to stir up

again contrition for his sins, urges him to invoke the holy name, "Jesus," at least silently in his heart, and exhorts him to submit himself completely to the will of God, even to the extent of being ready to die if God wills it, placing all his hope in the mercy of God. He says the following prayer.

> *Priest*: Let us pray. O God most kind, the Father of mercies and God of all consolation, whose will it is that no one who believes and hopes in Thee should perish: in Thy boundless mercy, look with kindness on Thy servant, (name of the sick person), for true faith and Christian hope commend him (her) to Thee. Come to him (her) in Thy saving power, and because of the passion and death of Thy only Son be pleased to grant him (her) remission and pardon of all his (her) sins, so that his (her) soul, when it leaves this life, may find Thee a most favorable Judge and, cleansed from every stain by the blood of Thy Son, may enter into life everlasting. Through Christ our Lord.
>
> *People*: Amen.

The prayers for imparting the Apostolic Blessing are said in Latin, the people responding. We give a translation:

> *Priest*: May our Lord Jesus Christ, the Son of the living God, who gave to Peter His Apostle the power to bind and to set free, receive, in His most loving mercy, your confession and give back to you that robe of grace which was first given to you in baptism. And I, by the power given to me by the Apostolic See, grant you a full pardon and the remission of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.
>
> *People*: Amen.
>
> *Priest*: Through the most sacred mysteries of the redemption of the human race, may almighty God remit all the punishments due to you in this life and in the life to come; may He open to you the gates of heaven, and lead you into everlasting joy.
>
> *People*: Amen.
>
> *Priest*: May almighty God, the Father, the Son, and the Holy Spirit, bless you.
>
> *People*: Amen.

DISCUSSION

A PRIEST: Regarding extreme unction, it was stated a week or two ago that one who had received extreme unction, went straight into heaven. Is that right? Is that a matter of doctrine?

FATHER SHEEHAN: Certainly, it can be concluded from the words of St. Thomas that this is an anointing for glory, that it purifies, perfects the soul. Certainly if Christ was generous enough to give us

the sacraments of baptism and penance in which without any desert of our own we are saved from eternal damnation, it is conceivable that He has given us this sacrament in which without our deserving it in any way, we would be preserved from the temporal punishment. However, we all instinctively, I think, want to do our share in joining with Christ in making up for our sins. Now, the particular effect of extreme unction is to enable us precisely to do that, perform those acts of virtue whereby we would be offering our sufferings, whatever good we have ever done, whatever trials we have ever had, and so on, in union with Christ and only by His power, not our power, in reparation for our sins. Theologians just contravert the extent and the conditions which can be given absolutely that a person receiving the last sacraments goes immediately into heaven. There is no doubt that in trying to defend purgatory against the Protestant, we have tended almost to put a deemphasis on the power of the sacrament of extreme unction. There is no need of populating purgatory at the expense of one of the seven sacraments. The sacrament certainly does need some one to do for it what St. Pius X did for the Eucharist, to change the general attitude toward it.

MRS. MARY NEWLAND: Father, I would like to ask a question about plenary indulgences, and children and their questions. If your grandfather has died and has been anointed and received all the last rites and you say to your children, "Now, if his disposition is perfect, as far as we know he has gone to heaven." Then you have the forty hours and all the other indulgenced occasions where you can get plenary indulgences for the departed. "Whom will I get out with this one" they will say to you. And they feel out of loyalty they should give it to their grandfather. Then after six months they will say, "But didn't I get him out yet? Can't I give it to some one else?" As a mere layman you are very shaky about pronouncing on all of this and yet all the children need to be encouraged to get somebody else out.

FATHER SHEEHAN: Theologically the answer is that all indulgences that we seek for the souls of purgatory are by way, as we say, of sufferage, that we are recommending to God, asking God, if He will please, in His generosity apply this indulgence to this particular person, because the person in purgatory is not under the pope's jurisdiction and the indulgences come from the pope's treasury. Now the pope can automatically say that you were going to gain an indulgence because you are his subject. But he can also give you the permission, as it were, to ask God to apply that indulgence to some one in purgatory. Now we know that God in His generosity will take care of the book-

keeping for us. If grandfather does not need the indulgence, God is certainly going to give it to somebody deserving. It would probably be a cruel flattery to grandfather to say that he was so saintly that he does not need it any more. We could keep praying for him but at the same time we could be confident that if he doesn't need it, God will hear our other prayers. We could lump them all together. Getting into those questions I suppose we get things too complex and we have to get back to the Little Flower's simplicity of saying "God draws me to Himself and in drawing me, He draws all these other people that are connected with me in any way and I would get myself all confused if I tried to name them all every day." For children we could probably keep that simplicity.

A LADY: My question is very much like that but it deals with Protestants instead of children. I seem to know a lot of them, and if some of them have lost a mother or their husband and I say that I have had a Mass said for them, they are apt to get quite indignant and say, "I'm sure that they do not need it." I wonder if I have been going completely against theology by saying "Well, I say what you say, that if they don't need it someone else does, and it will be applied to them." But I also added, quite incorrectly, it will be to their honor just as on a saint's feast day we offer the Mass in their honor.

FATHER SHEEHAN: Certainly, one can make this intention for a Mass along those lines. Basically we are always honoring Christ first. We are thanking Christ for all the gifts which He has given to this particular person and since we believe in purgatory we are also asking Him to release this person from purgatory if he may be there. But those unfortunate controversies which grew up over really peripheral issues at the time of the Reformation are still plaguing us and it is an exercise in tact rather than theology as to how to handle it.

FATHER RICHARD SINNER, Fargo, N. D.: I have a twofold question. Why was it not requested that the three final prayers of the anointing ceremony be placed in English as well as the preceding prayers, and if it was requested, what was the apparent reason for its refusal? Secondly, why were not the prayers for the sick which are to be found in Father Weller's Ritual placed on the new American Ritual? It seems to me they have a very great value in ordinary visits to the sick as well as in the anointing. If there is time, the person not being exceedingly near death, why could not the prayers for the sick which were in the old Ritual be used to indicate to the person that really what we are concerned about is his recovery.

FATHER SHEEHAN: I can't say that I am qualified to answer that, and I think perhaps that at the time the work of translation fell into Father Mathis' hands, many of those questions had already been decided. Would Father Ellard be willing to declare himself or anyone else who was rather close to those first decisions? As I understand it, the prayers after the anointing were requested in English, but this was refused by Rome and no reason was given. I have not heard anyone give any particular reason.

FATHER MATHIS: By the time we got hold of the Ritual most of these questions were settled. But I should like to answer that question as to why Rome doesn't put everything in English. There are lots of reasons. First of all, do we of the Latin rite have any idea as to how long it took to form our rite? Do we realize that for at least two and a half centuries, we had a bi-lingual liturgy? We had Greek from the end of the fourth century — the earliest would be 383 under Pope St. Damasus, until the first break about the year 600 when Pope St. Gregory the Great exempted the ministers from reading the twelve prophecies of the Easter Vigil in Greek first. And then for at least 75 more years they had the liturgy bi-lingually. That means that the Mass would be twice as long as if it were in one rite. In other words, it was about four hours long whereas it could have been two hours. Now why did the Church do that? There is a very important reason, that this is the prayer, the love song of the bride of Christ, and she's not going to let her love song get gummed up by every Tom, Dick and Harry trying to change it. Don't you see how long they went over that. First they would say the *Kyrie eleison* which we have kept in both rites. Then when it came to the Collect, first it was in Greek, then it was faltering along in Latin until finally it got form. But don't you see what happened during all that time. The Church wasn't taking any chances of anybody putting in something which did not belong there, or giving a poor translation. So let us be a little patient. I don't think we have any right to say "Why didn't you do that?" The important thing is that the Church is holding us down a little bit. Can't we stand that and learn a little by it? For almost three centuries they had a bi-lingual liturgy to keep us straight. We don't realize how sacred this is. I'm not going into various words and so on. I don't say that we at Notre Dame understand this thing either. In fact we feel very humble about it. Wait until you get a trust from the American hierarchy or any other hierarchy, and then you'll begin to shiver in your boots.

AFTERNOON SESSION

AUGUST 23

SECTIONAL MEETINGS

PRIESTS

Chairman

Rev. Norbert E. Randolph
St. Philomena's Church
Chicago, Ill.

SEMINARIANS

Chairman

Rev. Frederick R. McManus
St. John's Seminary
Brighton, Mass.

RELIGIOUS AND TEACHERS

Chairman

Rev. Gerald Ellard, S.J.
St. Mary's College
St. Marys, Kans.

Panelists

Sister M. Francille, C.S.J.
Boston, Mass.

Sister Agnes Claire, S.N.D.
Worcester, Mass.

Rev. John J. Quinn
New Rochelle, N. Y.

Sister M. Cecelia, O.S.B.
Chicago, Ill.

Rev. William Leonard, S.J.
Newton, Mass.

LAITY

Chairman

Rev. Lambert Yore, O. Carm.
Carmelite Junior Seminary
Hamilton, Mass.

Panelists

Rev. Thomas F. Stack
East Hampton, Conn.

Mrs. Mary Reed Newland
Monson, Mass.

CHURCH MUSICIANS

Chairman

Rev. Cletus Madsen
St. Ambrose College
Davenport, Ia.

Panelists

Rev. Benedict A. Ehmann
Watkins Glenn, N. Y.

Mr. Theodore N. Marier
Boston, Mass.

REPRESENTATIVES OF RELIGIOUS ORDERS AND CONGREGATIONS

Chairman

Rev. Michael Mathis, C.S.C.
University of Notre Dame
Notre Dame, Ind.

MEETING OF REPRESENTATIVES OF RELIGIOUS ORDERS AND CONGREGATIONS

Chairman
Rev. Michael Mathis, C.S.C.
University of Notre Dame
Notre Dame, Ind.

CHAIRMAN: The first speaker is Father Christian Martin, whose topic is: What ought to be the liturgical formation in a novitiate? What we have in mind is this—that the communities will profit by everything that's been done, within this century at least, by the Holy Fathers, the Vicars of Christ, to give us a better understanding and a greater understanding of the liturgy. We do not want you to start revolutions in your communities, but to talk to those who can do something, and should do something.

WHAT OUGHT TO BE THE LITURGICAL FORMATION IN A NOVITIATE?

Rev. Christian Martin
St. Mary's Institute
O'Fallon, Mo.

In regard to this topic, one could be very speculative, setting up an objective: What is the liturgy; what is formation; and what is the novitiate? But first, we must have a proper understanding of what is the Christian life. I think that before one can live the religious life, one should know and live the Christian life; hence one must have a proper understanding of the sacraments, which give us new birth and growth, and of the primary and indispensable source of this life, the Holy Sacrifice. There are only two things which are important—the cross and the altar. It is from the altar that we seek, that we have, the life which is ours daily.

With the formation of the postulants and the novices, we use largely, in the first place, the encyclicals *Mediator Dei* and *Mystici Corporis*. With the novices we use formal texts of the religion class style, both dogmatic and moral. But most of all, there is the effort

to integrate and orientate the thinking and the living of the postulants and the novices liturgically, around the Holy Sacrifice of the Mass. Such is our practical aim.

Since the community prays the divine office, an explanation of the psalms is given the postulants and novices, in order to give them a fair understanding of them, so that they can live the divine office as well. We seek to give as much as we can through the novitiate concerning the Scriptures, so that the divine office will be for them not merely a book, a charge, a chore, but that will be for them life, the seeking of life and the living of that life. Such, in a few words, is the chief aim and practice in the novitiate at the motherhouse of the Sisters of the Most Precious Blood at O'Fallon, Mo., where I am chaplain.

DISCUSSION

QUESTION: In what way specifically do they (the novices) participate in the Holy Scripture?

FATHER MARTIN: Everyone participates. There is the singing of the proper and the responses daily, and there is a *Missa cantata* on all the greater feasts, all the vigils, every day of Lent, and on Sundays.

QUESTION: Do you teach Scripture through the liturgy?

FATHER MARTIN: Yes, Mother. In the Scripture class we use Father Damasus Winzen's *Pathways in Holy Scripture,* seeking to get an explanation of the books as they come along—how they fit into the various seasons, and so on—seeking to hear the interpretation as we find it in Matins.

QUESTION: Do you give them in a special class, or in conferences?

FATHER MARTIN: Scripture is taught in a formal class, three hours a week.

QUESTION: How many hours of religion do you have all through the novitiate?

FATHER MARTIN: There are three hours a week of dogma. We make use of *The Life of Christ,* the book which was published some years ago by thet Liturgical Press. For moral theology, we make use of Fr. Haley's book on moral theology and the Scripture. The book is quite well known in junior college work.

FATHER MATHIS: This is one of the novitiates which has used my *Vigil Service* for many years. What is my *Vigil Service*? It is a means whereby people can hear God's word in the proper atmosphere. What's the proper atmosphere? It's hearing God's word in the midst of the praising of God, preferably by song and prayer. When we get that background for God's word, then God's word clicks a great deal more than by just picking up a book and studying it like you would any other kind of a book.

That *Vigil Service* has been fashioned along the lines of the old *vigil*, but using thte material in our modern breviary. The only difference is that we use the psalms of the Sundays because it's a work for Sundays and big feast days; also, if we use the psalms of Sunday, they have the same psalms every Sunday. And secondly, another reason for that is that these psalms give you the background of all the psalms in the Mass for that particular Sunday or feast day. Then, there are two pages of explanation, a commentary on the whole liturgy. Remember, the liturgy was abbreviated in the 11th and 12th centuries. Today, if you get one word explained of the gospel in the third nocturn, you're lucky. I go back and read the whole commentary. There's one of them, the third Sunday after Pentecost—the old third Sunday—which has a sermon that must have taken two hours for St. Gregory the Great to give. What a powerful sermon! It doesn't appear at all in our third nocturn today. Ever since the abbreviation in the 11th and 12th centuries these things have been left out; that's why we call it *Breviarium Romanum*. In other words, that commentary enables me to present the liturgy in its deeper roots so that you can see the connection between the various propers of the Mass.

I would counsel that for novitiates, because you'll hear a lot of God's word in the proper atmosphere. Then you'll begin to see how every liturgy has the background of God's word. A great character stands out in every liturgy. But you can get that only by going to the roots of things and presenting it in that fashion. We are going to get a restoration of the ltiurgy in proportion as we get to understand God's word, and get to know that wonderful field of ideas that in the Old Testament prefigures this real life in the New Testament. That's what has created our whole Christian culture, and that began to wane in the 11th and 12th centuries because we lost contact with God's word.

WHERE LIES THE DEEPEST SOURCE FOR THE RECRUITMENT OF VOCATIONS? HOW TO HANDLE CANDIDATES WHO HAVE HAD SOME LITURGICAL FORMATION?

Rt. Rev. Msgr. Martin B. Hellriegel
Holy Cross Church
St. Louis, Mo.

Thank you for giving me the opportunity to speak to you on the foremost source for recruiting vocations and how to deal with candidates who have had some liturgical formation. Naturally, who would be more interested in the Church's liturgy than those whom the merciful Lord placed in the front lines of His kingdom, the religious and the priests? "To *you* it is given to know the mystery of the kingdom of God, to the *rest* in parables" (Luke 8). All of us assembled here are fully aware that *living the liturgy* is not something esoteric, not something super-added to our Catholic faith; on the contrary, it *is* our Catholic faith in action, it is—in plain words—full Catholic life, not sixty percent of it, but a hundred.

Who should be more penetrated by the divine fire, sent by our Lord from heaven on this earth, than those who by God's grace are closest to that fire, a fire which He desires to enkindle in all men, but most assuredly in those whom He made His "vessels of election"? The liturgy is *that* fire: The Eucharistic Sacrifice, the life-imparting sacraments, the uplifting sacramentals, the fragrant divine office, the transforming year of the Church.

Once we begin to realize—not only with our mind, but, above all, with our heart—that Holy Mass is "Calvary in our midst," and, therefore, thte re-presentation of the world-redeeming sacrifice of our crucified Lord; that the sacraments are the powerful carriers of the Savior's Blood into our being; that the sacramentals are rays of light and hope from His cross; that the divine office is the "prayer of Christ with His Church"; that the liturgical year is *par excellence* the school of holiness, then our hearts begin to burn like the hearts of the disciples of Emmaus; then the joy of the Holy Spirit will permeate our entire being, so much so, that with Mary Magdalen we can exclaim: "Christ my hope has risen!" Our glorious Lord has *risen* in us *anew*. He has become that tremendous *reality* to whom we gladly give our noblest love and service.

Because of the large number of sisters present here, I shall confine my remarks to the "convent." However, what aplies to the convent, is *mutatis mutandis* equally true, I believe, of the entire vocational question. Some people may think of the convent as "an extension of a funeral home"; in reality it is, and ever should be, "a prolongation of paradise" where God's charity and peace reign supreme in His children, where happiness is written on every face, a happiness that radiates from member to member, but also into every one who rings the door bell of the convent.

The gradual "moving away" from the "fire of the liturgy" during the past four hundreds years has caused a certain degree of coldness and stiffness in the spiritual life, so much so, that not infrequently pietism has usurped the place of piety, emotion that of devotion, artificiality that of sanctity, sadness that of gladness, scrupulous hesitation that of joyous determination. Naturally, the convent did not escape the general process of liturgical-sacramental decline. But a cistern, no matter how useful, can never be preferred to a fountain of living waters.

Back, therefore, to the foremost fountains of true piety, devotion, sanctity, gladness, determination—and let us add—heroism! Back to the fresh and refreshing "waters of the Savior" which are the liturgy. Back to "the primary and indispensable source of the *true Christian spirit*" (St. Pius X, November 22, 1903)! And is it not the "true Christian spirit" that produces vocations—true, solid vocations—for the religious and priestly life, as well as for the married life?

When a young woman enters the convent she ought to sense immediately the freshness of a "heavenly atmosphere" (*"conversatio nostra in coelis est,* our conduct is a heavenly one," St. Paul); she should be able to perceive almost instinctively: "Here flows full Catholic life"; she ought to feel spontaneously that what goes on in the convent chapel—particularly at the altar—is not "just another exercise," not "just some function," "something to be gotten over with," but a great, sacred action in which heaven and earth embrace each other, in which the eternal Father—through His beloved Son—pours out His life, and—through the same Son—receives His beloved children into His paternal arms. This is not a nice piece of poetry or St. Thomas More's "uptopian island"; on the contrary, every convent should be a paradise of joy, and will be so, when the liturgy—itself the "life of the Church"—has become the "life also of its dedicated members."

Convents may not forget that many of the younger generation "in the world" today are deeply concerned about living the *full* life of the Church; are making great efforts to live this life; and, that most of them who enter the convent, come with high hopes of finding a spirituality that will enable them to build up an even stronger sacramental life. I am afraid that this particular aspect in dealing with the "vocational problem" has not as yet been given sufficient attention. I need not tell you that many, if not most, of these young people have enriched their prayer life by an intelligent use of the missal, by reading liturgical writings, by contacting liturgical centers—and, lest we forget, by participating in the annual Liturgical Week—sometimes with greatest sacrifices—all of which has given them a pronounced *sentire cum ecclesia,* a "liturgical-sacramental sense," a love for the "innermost life of the Mystical Body of Christ," which is the liturgy.

These young candidates are no longer satisfied with those "forms of spirituality" that served a purpose in days past, but which for people, formed by the sacramental streams of the Church, have little or no appeal and which, therefore, do not fulfill their legitimate desires and hopes and certainly should not be "forced" upon them. It is quite possible that some convents are still moving on the tracks of an 18th and early 19th century spiritually, perhaps out of respect for their sainted founder who, however—were he or she living today—would, without doubt, stand in the front line of the liturgical apostolate.

Candidates who prior to their entrance into the convent were nourishing their spiritual life on the strong whole-wheat-bread of liturgical prayer, Scripture reading and the writings of the Fathers, would find it exceedingly difficult, if not impossible, now to be fed with the angel-cake of prayers made up of "sweetest and dearest ingredients." And how can they escape an innner conflict when, in the new home of their choice, they must submit to prayers like these: "Thou, dearest Jesus, art the eternal Truth, and we believe not in Thee; Thou are mankind's hope, and we trust not in Thee; Thou are the supreme God, and we love Thee not" (as I heard a group of religious pray, who, without doubt, sincerely believed, trusted in, and loved our Holy Lord, else they would not be where they are!)? How *can* young people who for years have tried to serve the Lord "in spirit and in truth" attune to forms which, from the very moment of their birth, were wanting in sincerity? The fact that, perhaps, these prayers go back to the founding days of the community surely will not justify their continuance—to say the least. These are serious problems that must be solved honestly, cour-

ageously and speedily. The convent of "today" must be equipped to meet the candidates of today." I do not want to utter thoughtless statements, but, certainly, there are today many candidates who, prior to their entrance, sincerely tried to *ascend* the "ladder" of the Holy Father's *Mediator Dei,* but, who because of a spirituality foreign to them, are facing the dilemma: either to *descend* to a state of daily conflict, or else return "to the world" where they enjoyed the freedom of living a sacramental life, deeper and richer than the convent was able to offer them.

In conclusion permit me to point to an incident of recent occurrence. Here is a girl, eighteen years of age, endowed with fine intellectual and spiritual talents, one of eight children of a staunch Catholic family, deeply concerned for years about the religious life, who, after a fair liturgical formation in her home parish, joins a community. Her postulancy and novitiate are happy, and her superiors hold her in high esteem. After her first profession she is sent out to teach in a parish whose liturgical spirit is lacking in freshness, where almost daily a *Requiem* is celebrated hastily and perfunctorily, where the local convent is not successful to counter-act the lameness from the sanctuary. After the expiration of her triennial vows, the young religious writes: "I cannot in conscience make perpetual vows. This is not the life I had hoped to find." She returns to her family. It was on a Saturday. The next day, with her *Liber usualis* in hand, she comes to her parish church to join her former choir-members in the singing of the High Mass. She is leading an exemplary life, perfectly happy in participating again in the liturgical life of her parish. Take this example, please, for what it is worth. As for myself, I am convinced of three things:

1) That the liturgy is the deepest source for recruiting vocations.

2) That convents have a tremendous responsibility to live an intensive liturgical life according to the principles laid down in *Mediator Dei.*

3) That a strong liturgical life within the convent will not only strengthen the corporate spirit of the community (the liturgy by its very nature is *corporate!*), but increase the joy that comes from living the full life of the Church, and, above all give to liturgically formed candidates the opportunity of realizing their *legitimate* desires and hopes—a grace which the Lord in His mercy may grant to every convent the world over through the intercession of St. Pius X.

DISCUSSION

QUESTION: Could you tell us how it is possible to organize spiritual conferences for a priest who has a conference a week with novices, in order to bring out the liturgy and to take in at the same time all the fundamentals of the religious life: vocation, vows, and so on.

MSGR. HELLRIEGEL: That could be done on the basis of the Church year, perhaps for the whole time of the postulancy and the novitiate, either one year or two years.

QUESTION: Can it be worked out so as to give all the essentials in relationship with the Church year, as you suggest?

MSGR. HELLRIEGEL: I think possibly that we divide up things too much; we have a pigeon hole for vocation and a pigeon hole for the examination of conscience, a pigeon hole for the Church year and so forth, instead of bringing things to a great integration. I think that's rather a weakness today, that we divide up too much. After all, what is religious vocation? Fr. Martin pointed out the vocation *par excellence,* and whatever comes is the full unfolding of it, not vocation to the Christian life over here, vocation to the religious life over there, as though there were two tracks, but the fuller unfolding of the grace of Christian vocation, full Christian living. I think if I understand the rule of St. Benedict correctly, that's precisely what he meant—a full Catholic life. I think the more they see that, the more they have that Church's vision too.

QUESTION: Are your Sunday sermons mostly on the liturgy, on the gospel every Sunday? Since you live that liturgical life, do you find yourself somewhat necessitated to preach on the gospel all the time? I can imagine how you could develop different lessons from each gospel every year, but everything is not there.

MSGR. HELLRIEGEL: I have been at Holy Cross for fifteen years, and for the first few months after coming there, I had to find my way. I had to adjust my preaching to a new congregation. But after they began using the leaflet missal every Sunday, I found it easier and easier, because we do not only preach on the gospel. First of all, those nine parts that surround the celebration of Holy Mass, those nine proper parts, must not be seen in themselves—the Introit in itself, the Collect in itself—they must rather be seen in the light of the Holy Eucharist. They surround the Eucharistic celebration; they are not sacred texts, but they are sacred Eucharistic texts, and must be seen in the light of

the Eucharist. And while we may perhaps stress in a particular way the gospel, we must rathter view the totality without over-burdening our people with the totality, but we have to see the totality. And above all, we must guard ourselves—and that's very true in preparing young people—that we do not fall into a sort of moralizing training, because that would be disastrous.

QUESTION: What do you mean by that, Father?

MSGR. HELLRIEGEL: We have to swing from the negative side to the positive side; from a piety that rests on the Ten Commandments we have to move to a piety that rests on the divine life. After all, we are made consorts, sharers in the very nature of God. The divine life of the Lord, the blessed Vine, is pumped from Him into His members. And our Christian life has to be seen in that light. I'm always disturbed when I pick up a catechism and I see first: the creed, the things we have to believe; second, the commandments, the things we have to do; third, the sacraments, the things we receive. That isn't the way we proceeded yesterday afternoon, however. The questions asked by the celebrant were: "What do you ask of the Church of God?" "Faith." That's the foundation stone. "And what will faith bring to you?" The divine life, eternal life, not when I die, but now. The very fact that the next statement is: "If therefore you wish to enter into life, keep the commandments," shows us that we acquire that life now. The commandments are the protecting principles during our lifetime on earth. But, first, the foundation, our faith, and on it rests the divine life that the divine Lord pumps into us through His holy sacrifice and the sacraments. And then the commandments act as protecting principles around the marvelous garden of His divine life so that nothing will happen to it. I think that's an altogether different outlook than the other one—the faith, the commandments, all divided up. Our outlook should not be over the commandments to the divine life, but over the divine life towards the commandments.

A REPORT ON EFFORTS TO IMPROVE LITURGICALLY THE PRAYER-LIFE OF A NOVITIATE IN THE COMMUNITIES OF BOTH MEN AND WOMEN

Rev. Godfrey Diekmann, O.S.B.
St. John's Abbey
Collegeville, Minn.

Just a few weeks ago, I had the opportunity of meeting members of many religious communities in this country at the Religious Institute at Notre Dame of which Father Mathis spoke. I gave four lectures in the evening on "Living with the Church in Prayer and Reading." There was a good-sized audience, perhaps three hundred religious superiors and novice mistresses. The entire week was quite busy, not only because of the talks in the evenings, but because of private conferences with the individuals who attended. I was therefore privileged to get some degree of insight into the needs of the superiors and novice mistresses, and also into conditions as they are at the present time. It is in the light of my experiences at the Notre Dame Institute that I would like to make several points to this audience today.

First of all, in regard to community spirit. Each of us is convinced that his or her religious community has certain virtues that are not equaled by other religious communities—although we are quite ready to admit that they are all right too; they also belong to the Catholic Church! And we are concerned that in the years of postulancy and novitiate our candidates are trained in the sipirt of our particular community. When the qualities or defects of the novices are discussed prior to their profession, there is one question that always comes up: Have they a religious spirit, a true community spirit? I believe that in this respect much can be gained by a better understanding of the role that the liturgy should play in forming a true religious community.

After all, the religious community is not merely a sum total of individuals dedicated to a particular way of life, no matter how excellent. The religious community is the Church in miniature. The Church is not only the universal Church; but wherever a local community gathers together regularly for the Sacrifice of the Mass, that community in its own way represents the Church. Hence the community of conventual Mass is for the religious community not merely the opportunity of

getting graces, but is the renewal of the "covenant" between Christ and *this* community. Christ at the Last Supper said: "This *is* the covenant in my blood." Every time your community Mass is celebrated, therefore, it means that Christ is renewing His pledge of love, of communication of life and of beneficence, for this community in particular.

Community spirit, accordingly, is not merely a matter of being more charitable and friendly towards others. That is a result. The source of our community spirit, the main source, which builds up this community, and renews this community every single morning, is the Sacrifice of the Mass. And it is by proper attendance, by proper participation in this Mass, that we can hope to build up a sound, and permanent, and true religious community spirit.

One of the dangers of "community spirit" is that of its becoming somewhat sectarian: the danger of loyalty to our own community developing into a lack of understanding, or sympathy, or appreciation of what others are doing, and of their needs.

The daily Mass is a "covenant" between Christ and His community: a *bilateral* contract. In every community Mass the religious as it were renew their vows, re-affirm their dedication to Christ both as a community and as individuals; and in that Mass they find the strength to carry this dedication over into their daily lives by charity. Charity is not an isolated virtue which you cultivate by speeches on it. Charity finds its chief origin in the Eucharist: it was at the Last Supper that Christ gave us His great discourse on fraternal charity. And charity knows no bounds. Though the community Mass is a covenant between Christ and *this* community, the latter represents the entire Church of God. Its charity, too, must accordingly identify itself with the needs and with the intentions of the entire Church.

A good place for discovering the great traditional intentions of the Church is in the Good Friday service, in the so-called "Solemn Prayers." These are the intentions of Christ on the cross: the intentions of every Mass. Is our community spirit broad enough to embrace them? When was the last time that any one of us prayed explicity for the conversion of the Jews? It is a fair question, for that certainly is a major intention of Christ. And the Mass properly understood and participated in, must expand our minds and hearts to these intentions of Christ. "Community spirit" may not be selfishly limited to our own small group. If it is, we are not "living the Mass."

Theologically speaking, the Eucharist is the chief source of fra-

ternal charity. If we want sound community spirit, let us make the best possible use of the great Gift that God has granted us.

A second point I would like to make is about prayer-life. The official prayer-life of the Church is contained above all in the divine office. And yet we know that the great majority of all religious communities at the present time do not pray the divine office. This summer, at a meeting in St. Louis of the Catholic Hospital Association, a Jesuit speaker received national publicity by stating his conviction that in many communities there is too much public prayer. I am inclined to sympathize with that statement. And so far as I know, no one in the name of the liturgical movement is advocating any *additions* to the present prayer "burden" of religious communities. This is not the issue at stake. The question at issue is whether the *content* of the prayer-life of the communities could not perhaps be improved.

Religious in America are not illiterate. For the most part they are engaged in school work. The majority of them have the equivalent of a B.A. education; many of them have an M.A., and some even higher degrees. There has been in the past a certain dichotomy, a real conflict, resulting from the fact that the sisters received an excellent secular education, but no corresponding education along theological lines. It is only in recent years, due particularly to the initiative of Sr. Madaleva of St. Mary's College, that serious steps have been taken to solve that conflict.

But I would like to submit that the problem is not merely one of theological training. The content of prayer-life, too, must correspond; else the theological education will remain purely academic—and largely sterile. It is questionable whether many of the customary prayer-forms furnish sufficient substance for our educated religious—more especially as a basis for their mental prayer. Hence the growing interest in the divine office, which offers the richest and most substantial prayer fare.

The question of the divine office is a big one, far too big for the brief treatment possible here. But I do wish to point out that there is an underlying question preliminary to it. The Holy See has indeed indicated its willingness to concede an abbreviated divine office to those communities which ask for it, provided above all that it does not lead to a division of spirit in the community. And there is a real danger of such a division, because some of the older sisters will find it difficult to see any reason for the change. On the other hand, as Monsignor Hellriegel and Father Mathis brought out, many of the young people

who come to religious communities come from Catholic colleges where they have learned something about these things, and are rather disappointed when they do not find them in the convent: when they merely find a multiplication of prayer, an increased quantity of prayer, and not the development of prayer-life itself which they expected. There can be a very distinct shock at that discovery.

But preliminary to the step of adopting some form of the divine office (perhaps an abbreviated form, not longer than the little office, but offering more variety, and a closer daily union with the praying Church), there is the question of the psalms, and our attitude towards the psalms. On this subject, quite a number of the superiors and novice mistresses at the Notre Dame Institute spoke up. It would seem that a real effort is being made in a growing number of religious communities to instil a love for and an understanding of the psalms. Such a step is laudable, not only for its own sake, but also because the introduction of the breviary (or short breviary, or adpated breviary) will probably create division and misunderstanding, unless there exists first of all an appreciation of the psalms as a daily prayer-form of highest excellence.

The psalms are our Catholic heritage. And yet our non-Catholic brethren put us to shame because they have cultivated, many of them, a greater love of the psalms than we. Most of our candidates are handicapped, because the prayers which the Holy Spirit Himself inspired were not taught them from childhood as their formal form of prayer, with which they grew up, to which they became accustomed and attached as a cherished vehicle of communing with God. Every effort, therefore, must be made in the postulancy and novitiate to make up for that deficiency. One very important way to learn the psalms thoroughly in the formative religious years is by using them for *mental prayer.* Nor is it necessary for this purpose to study learned commentaries on the psalms. The Holy Ghost inspired these prayers; He dwells in us; and He will be His own best commentator. If we pray the psalms humbly and eagerly, if we prayerfully meditate on them, we will always derive benefit, and they will gradually grow on us and become the prayer of our choice as they are the Church's choice. But unless there is this effort to understand and love the psalms, our approach to the question of the divine office, in part or in an abbreviated form, as the daily prayer of the community is an unrealistic one.

Foundations must be laid, because the psalms constitute the bulk of the divine office. And they have been, they are, and they will re-

main the substance of the Church's official prayer-life. Certain aids, of course, are in order. Very recently, a translation of the psalms was published by Fides; the introduction to this translation, by Mary Perkins Ryan, is one of the best helps I know of for understanding and appreciating the psalms. She explains many of the key concepts and terms that we find in the psalter, their connotations in the light of the Old Testament history and as foreshadowing the Christian dispensation. Without some such basic explanation, the psalms will never unlock their vast and inspiring content to us. The commentaries in the Confraternity of Precious Blood version and in the Benziger edition, though brief, are also very helpful. They will suffice for a beginning.

But how can the introduction of an adapted or abbreviated divine office be reconciled with the rule given to a community by its founder? "Our founder has given us such and such prayers; and the Holy Father has insisted that we must be true to the spirit of our founder." No one can begin to question that principle. But a further valid *and necessary* question is: "What is the spirit of the founder?" Our Holy Father, in the same context, while insisting on loyalty to the spirit of the founder, declared that certain adaptations might profitably be made to modern conditions and needs. He did not intend that such adaptation be limited merely to the religious garb, but rather that it be extended to other and even more important matters. The true question therefore is not: "What did our founder actually write in his constitutions?" (although that ,obviously, is not to be ignored), but rather "What would our founder write in his rule if he were alive today?" Founders by definition are in the vanguard of the Church's life, alive to the Church's needs, and courageously willing to meet them. If the founder were living today, in the era of the Mystical Body, when the Holy Father has insisted that "the most pressing duty of Christians (and therefore, *a fortiori,* of religious) is to live the liturgical life, and increase and cherish its supernatural spirit," would he lag behind? Or would he perhaps be in the forefront, suggesting and legislating?

In the previous conference, something was said about Holy Scripture, a question that goes hand in hand with my own topic. I would like to add a footnote to what was said. Father Damasus Winzen's *Pathways in Holy Scripture* were mentioned. May I call attention to a series of articles which are being written at the present time for *Worship* by Mother Kathryn Sullivan, who is the secretary of this meeting. I wish publicly to express my thanks to her for undertaking this series. Their purpose is precisely the same as that of Father Damasus' book, but the

approach is on a somewhat more popular level. They are meant to help us understand the Old Testament not only in its historical setting, but also and especially in so far as it prepared the way for Christ: "for all these things happened to them in a figure." The series has met with an extraordinarily grateful response. They evidently fill a real need; and therefore we hope to publish the articles in book form as soon as the series is completed.

HOW CAN RELIGIOUS MAKE THE MASS THE "SOURCE AND CENTER OF CHRISTIAN PIETY"

Rev. Michael A. Mathis, C.S.C.
University of Notre Dame
Notre Dame, Ind.

Our Holy Father Pius XII says that the Mass is "the source and center of Christian piety." How is the Mass the source and the center of Christian piety? For us religious, I think that the Mass is the source of our community life, but we have to make it that consciously. I am going to point out only three things. First of all, the Mass is the only liturgical function left in the Church where God's word is given and can be heard by all Catholics in the proper atmosphere; that is, in the midst of the praising of God and of prayer. The Mass of the Catechumens still preserves God's message in the proper atmosphere. Hence it would be well for us to praise God in the psalms, in the various so-called five "songs" of the Mass; it would be good for us more and more to sing these psalms, so that we shall be praising God in the great tradition of God's people in the Old Testament and in the New Testament. It is, therefore, in a High Mass that God's message is still given to us today. The same can be said of the morning and night prayer of the Church—Lauds and Vespers. But here also many modern communities use the morning and night prayer formulated by their holy founders. When we started the Medical Mission Sisters (the Lord let a poor old instrument like myself have something to do with that), the sisters said to me: "Oh Fathter, we have to have your prayers, morning and night prayers." I said: "You're not going to get them. Not that I want to keep you from good things, but I don't want to confuse you."

"Oh, but your holy founders wrote those prayers."

I said: "I'm going to give you what the Holy Ghost wrote. And I think my holy founder will be very happy if you use the formulation of the Holy Ghost." And that's the question. I think Fr. Diekmann put it very well.

If the founders were here today, what would they do? There are things not necessarily eternal in everything a founder does. I happen to be a kind of founder, and I certainly wouldn't want everything I did to be the rule for all eternity, because they're very, very limited. I've seen lots of changes. I came to Notre Dame 54 years ago, and at that time we seminarians weren't allowed to go to Holy Communion except once a week, and pretty soon we began to hear rumors: "Go and see your confessor; he'll let you go more than once a week." So we used to parade up to our confessors daily, and pretty soon it got to be a nuisance. Before we knew it, we were going to Holy Communion every day. Well, that was a tremendous improvement. Of course, our superiors didn't tell us postulants what was going on in the community. But the Holy Father said: "You eliminate out of your rules everything against my decree on frequent Communion." Of course, we never saw the rules until we arrived at the novitiate. These strictures were all eliminated by the time we got there. You can expect such restorations of a better understanding of the traditional prayer life of the Church, with Pope St. Pius X, after so much misunderstanding on this point for many centuries.

Through the Mass, we hear God's message especially through the Epistle and Gospel. Let us do our part to prepare the proper atmosphere for God's word, that is, the praising of God and prayer, which only the sung Mass can fully present. These daily messages in God's words show that the Mass of the Catechumens is the source and center of Christian piety because these words show what God thinks, loves, hates, and does—that is, the course of piety which is "godliness."

The next big thting in the Mass is the Offertory. How we religious can make that the center of our lives! Everyone of us has made the vows. Surely these have pleased God, because we've sacrificed ourselves to Him. And then, at the Offertory, we renew this sacrifice of ourselves to God. As St. Augustine says, "You are in that berad; you are in that wine." I have the Offertory procession every morning at Notre Dame, and when those who participate put the altar breads on the paten, they're offering themselves. But even if you cannot have this external formulation of offering of yourselves to God, you can make the offering of yourselves to God, thus preparing yourselves to be victims when you

join Christ and His minister at the altar in offering the Sacrifice of the Mass. The Holy Father has given a wonderful indication about thus preparing ourselves to offer the great sacrifice with Christ and with the priest. The Offertory is the preparation for that. That's the big point. We have more and more to become victitms—our Holy Father uses this expression; he says we have to take on that mind which is in Christ, according to the second chapter of St. Paul's Epistle to the Philippians: "Who through He was by nature God, did not consider being equal to God a thing to be clung to, but emptied Himself, taking the nature of a slave and made like unto men." Why? Because He wanted to. And He emptied Himself by becoming obedient unto death, even unto the death of the cross. That's the mind and mentality we have to develop in ourselves through the Offertory. And look at what we religious have. We have the great offering we made of ourselves on our profession day. This we ought to renew daily at the Offertory.

The way to get into the sacrificial part of the Mass is through the Secret. The Latin rite is so rich in its didactic form that we're likely to forget the biggest thing of all—what's going on in the Mass itself. But what's the Secret? Usually it runs somethitng like this: We offer ourselves in honor of this saint, or through the intercession of this saint, and so on; or like in today's vigil Mass: through the spiritual intercession of St. Bartholomew, your offering is going to be more pleasing to God. That's the general idea. And therefore, we can bring these things right into the Mass itself; more and more we must become victims so that when we offer with Christ and with the priest at the altar, when we offer the great sacrifice, we should more and more have the mind of Christ, the Victim. And then, you see, we're already dying to sin and all those things that we have to die to if we're going to live Christian lives.

The wonderful prayer, *Unde et memores*, we ought to know by heart, because it's a terrific rayer, it's the most important prayer in the whole Mass. There's where we offer with Christ; there's where the priest bows down and says: *Supplices te rogamus*, and so on. And how how he end? *Repleamur*: "that we may be filled up with every heavenly blessing and grace." That's when the Mass is the source and center of Christian piety. We've become victims in offering the sacrifice with Christ, therefore dying to sin and so on; and then we've got the chance to ask with the priest "to be filled with every heavenly blessing and grace." What on earth more do we want? We go out of the church, and we know that we've been at the center of the true Christian life.

FATHER MATHIS: Now, fathers, and brothers and sisters, we have to do something practical about this. Mother Sullivan made a very fine suggestion at our board meeting today. Will you please repeat it, Mother?

MOTHER SULLIVAN: At the board meeting today, I suggested that it was extremely difficult for so many of us to attend national meetings, and there are a great number of people interested in the liturgy in every part of the country, so that we should arrange regional meetings which we could attend more frequently perhaps than we could national meetings. Then we might be able to be more effective under the national organization.

FATHER MATHIS: Bishop Waters is very anxious to get this thing going on a regional basis. How many states are represented here?

The following is an account of the number of representatives of different states present at the meeting:

California 1, Connecticut 8, Illinois 2, Indiana 4, Iowa 1, Louisiana 2, Maine 3, Maryland 2, Massachusetts no exact number given, Michigan 2, Minnesota 1, Mississippi 1, Missouri 3, New Jersey 1, New York 6, North Carolina 2, Ohio 9, Pennsylvania 5, Rhode Island 5, Wisconsin 2, Canada 5, Palestine 1.

FATHER MATHIS: Father Lachance, will religious in Canada be interested in getting deeper into the liturgy?

FATHER LACHANCE, O.P.: I think so far nothing much has been done in the way of organization of a liturgical movement in Canada—just isolated and very restricted efforts. We, in our Dominican monastery at Ottawa are just beginning to develop a strong liturgical life within the monastery itself, and are beginning to have a little influence outside. For instance, we have been inviting students, boys and girls from high schools and colleges, to join with us in the ceremonies for Holy Week, for the last four or five years, and for a few liturgical festivities—for instance, the opening of the Advent season. Last spring, during Holy Week, 515 young men and women, including 40 or 50 from Montreal 150 miles away, came to spend the Holy Week with us. We have not only the liturgical functions for those young people, but also special gatherings in the way of forums, and discussions and talks about the liturgy itself. And we find that the young people, an elite group, who have been formed through Catholic Action, are craving strongly for liturgical life and formation. They are asking for

it, but the clergy does not give it to them. And that is why they will travel even 300 to 400 miles to spend a few days with us.

FATHER MATHIS: Father, would you tell us how the liturgy is making headway in your own community?

FATHER LACHANCE: We are a large house of 150 religious. We have the choir Office, the breviary in common in choir daily, so we have certain external advantages over other communities in that respect. But that still might be something very perfunctory, and not real deep liturgical living, even though we have the offices in common.

I think the true liturgical living has come about with the younger generation that has joined the order since 1940. Those young boys have been influenced by Catholic Action. It is from these groups that we in French Canada perceive the distinct and the strong influence and desire for the litturgical life, not only in a few external ceremonies, but in an understanding of the Mystical Body at prayer. And I rejoice very much that this liturgical revival, if we may speak of such a thing in a monastery, has come from within—the understanding of the liturgy, the spirit of it. We receive a lot of French reviews like *La Maison Dieu,* and the Benedictine reviews put out in Belgium, for instance, which feed us spiritually. And so it has come to be not merely a modifying of the externals—even though we are giving more attention to the beautiful singing and chanting of the Office and the Mass which we sing daily—but it has come to be a way of living spiritually with the Church and with the prayers of the Church. And that, I think, is the most important thing. It's a process of liturgical education, and it cannot come about in a quick way, but slowly, so that there will be a better grasp and understanding of the sacramental life, community life in Christ, that has to be taught, repeated, and meditated upon for a long time before we really can have a liturgical life worthwhile mentioning. The externals amount to very little if you haven't got that at the root.

FATHER MATHIS: Thanks very much, Father. Now, at this meeting, do we want to go any further as far as organization is concerned? At present we have a committee: Msgr. Hellriegel, Father Diekmann, Father Fontaine, Father Martin. But we'd like to have lots of people on the committee, and then for the next time, get some real questions for us. What's going on in your community? Maybe we know something in other communities that will help you. Let me tell you something about our own community.

We had 59 very fine recruits for the novitiate last summer and

there were some there who were very specially interested in liturgy. There was one man about whom I said to the superiors: "Don't let him go, because he will be a problem." I knew him very well—a very fine man—but he knew just enough about litrguy to get obstreperous. He was a very clever fellow, you see, one of the best professors there at Notre Dame. I said: "Father, please don't let him go now. Let him function around here awhile until he gets more acclimatized."

"How much Latin does he know?"

I answer: "It isn't a question of Latin. You people will find out now, if you're going to leave it at that." And sure enough, they did find out. The very first thing he wrote me was: "I often wonder, is this reformation or deformation?" And so it was throughout the year, but it will take a lot of patience on the part of superiors to handle these cases. And then I learnt a lot of things I didn't know. He said: "Well, he's not the only person who wants liturgy." I said: "How many more?" He gave me a whole list of them, saying, "We know we've got a problem here. And you know, we're tried already to get Father General to change our prayer form."

"What's this revolutiton you're starting in the novitiates?" I asked.

"Well, we're going to do away with the Little Office of the Blessed Virgin, and have something of the Divine Office. The only thing is, he wants it in Latin, and we want it in English."

"Well," I says, "you'd better take the Latin as a compromise, because it's pretty hard to get the antiphons and the like done in English. So you ought to take the Latin form."

These are some of the things, you see; and many communities are being made conscious of the fact that our young people today, or a good number of your young people, a sufficient number to make people stand up and take notice, are being brought up in liturgy. In our own community, I think Fr. Bouyer's book, *Liturgical Piety,* has done more good than all our teaching at Notre Dame. It's a book that will give you spiritual cramps maybe at times, but they will be salutary shocks that we all need in order to find out what the liturgy really is.

Before we close the meeting, if you haven't anything else to say, I'd like very much to have Father Damasus Winzen, my dear friend and a friend of the liturgy, come up here and say a few words. He's the founder of Mt. Xavier Monastery, Elmira, N. Y.

VOCATIONS AND THE LITURGY

Very Rev. Damasus Winzen, O.S.B.
Mount Savior Monastery
Elmira, N. Y.

How could I resist this invitation of dear Fr. Mathis to speak to you? I wanted to say that I came here because the topic of the afternoon is a topic which is deeply at my heart—the connection between liturgy and religious vocations. I am positive, as far as one can be positive about these things, that I would not be a religious without the liturgy.

After the first World War, I met Father Albert Hammenstede of Maria Laach in Germany. Up to that time I had avoided rectories and ecclesiastical instituttions of any kind. That day he came and addressed the students at the University of Göttingen on the topic of our Lord's glory in the liturgy of Advent. Up to then we had had priests come to the university to speak to the Catholic students, but most of them had spoken about apologetic topics such as "The first chapter of Genesis and modern sciences." We resented that because we thought that we knew more about modern sciences; we also thought that whatever they were going to say, they *had* to say.

Father Albert came with this topic of the liturgy of Advent and the glorified Christ. If I think back and try to find out what the thing was that deeply moved me in this talk, I think it was his absolutely and deeply positive approach to our religion. He did not apologize, nor defend it. If he had started defending anything, then we immediately would have been against whatever he was going to defend. That's the psychology, at least in Germany; I don't know how it is here.

The other thing was, that he explained simply the inner beauty of our Christian religion—the eternal youth that Christ has given to us, the new divine life; and that new divine life is no more tangible, nor more evident than where the Church as the bride of the Spirit sings out of pure love the praises of the beauty of the Bridegroom.

When I look at American youth today, there certainly is, as Father Mathis and Msgr. Hellriegel pointed out, a great longing for the real thing, and a great longing to form one's own life logically on the basis of the divine life that Christ our Lord has given us. There is in the

American youth a deeply positive attitude, an openness; there is also great generosity; and there is much personal piety, together with an attitude which is longing for a form of Christianity which is open and positive to all the things which enrich our human existence here on earth. Is it not natural that youth is completely and absolutely positive?

My own little community which Father Mathis kindly mentioned, Mt. Savior, was founded four years ago, when we were four fathers. (We are now twenty-seven.) It is tucked away in the hills of Elmira. It has absolutely no attractions from the point of view of comfort. The postulants and the voluntary workers sleep in tents. There is also a tin house there for two of them, and former milkhouses—the only accommodations that we can get at this time for our young people. But this situation is taken in the spirit of tremendous inner generosity, because these young people find in the chapel and in our Benedictine rule a real integration between the beauty of the liturgy and their daily practical life, which forms a wholesome, organic order of mental and manual work, so that really the whole man is taken into the life of Christ with every faculty that he has. And that, we find, is a thing which is deeply appealing to American youth today.

The country is going through a great change, and the Catholic Church, also, is undergoing a great change; we are developing a form of religious life for our religious communities which is adapted interiorly to the American temperament. I think one of the greatest problems of our religious life in the United States is the problem of harmonizing the traditions of societies—which to a great extent are rooted in European culture and European tradition—with the traditions, and the spirit, and the life of a country which definitely feels that it has come into its own, that it is developing a spirit of its own, a country that is crying not for suppression or deformation upon entering a religious community, but for integration. In this moment of transition, one of the surest guides for the religious formation of our novices and postulants, and also one of the greatest attractions for vocatitons, is a fully lived liturgical life, because that liturgical life has an inner dimension and an inner greatness, which does not suppress but transforms. There every temperament finds its fulfillment.

Liturgy is full of the Spirit of the Lord, of that Spirit "which fills the entire earth" (Introit of Pentecost). Therefore, I think that in trying to find a way of religious life which is interiorly and absolutely positive, which opens the way for generously lived community life, and

which also integrates the whole human person into religious life, the liturgy is a tremendously important factor. The basis on which that religious life can be lived is the liturgy. I feel that so much depends for our vocations upon the kind of life that we as religious present to a youth which sincerely wants to enter unto the altar of God, but of God who is the joy of our *youth.*

DISCUSSION

FATHER MATHIS: I'm sure that unless you know Father Damasus Winzen, you will never appreciate how significant it is to bring him here. I've tried to get him to Notre Dame to lecture again and again. He came only in 1947. I gave him most rosy pictures about Notre Dame, but to no avail. So you can see why I'm pleased to have him at this meeting.

I'm a Scripture man, althtough someone once asked me: "How did you ever get into this liturgy business? I thought you were a Scripture man." I said: "I learned more Scripture in liturgy than in any other way." People sometimes ask me: "What book can we get to understand Scripture?" I say: "There's only one thing written in English, and that's Father Damasus' *Pathways in Holy Scripture.* Father, when is the book coming out again?

FATHER DAMASUS: It starts again in November. We publish a separate book of introduction to each of the books of the Scripture, but in connection with the liturgical year. We ought to focus our spiritual reading on what the Church is focusing her attention, so that we can integrate spiritual reading with what we do in the course of the ecclesiastical year. Therefore, since the last weeks after Pentecost and the weeks of Advent are devoted to the idea of our Lord's coming, we read the minor prophets, then Ezechiel, Daniel, and Isaias. So the first mailing that we send out is for the Christmas season, and consists of these minor prophets, and Ezechiel, Daniel and Isaias, and the epistles of St. Paul. Each one is in a separate brochure, and you get these brochures put together in a little carton which has the color of Advent and the title, *The Advent Season,* on the back.

At Septuagesima, we begin the systematic reading, which means Genesis, beginning of the new spiritual spring of the Church. Then we go through to Exodus and Jeremias; and so on through the ecclesiastical

year. There are some books that are not read in the breviary; those appear in a supplement to the first series.

In the third series, central ideas are taken, such as in Genesis—Adam, Noah, Abraham, Jacob and Moses, the great types of Christ.

In this way we try to help all those who are teaching religion and the Scripture not only to go from book to book, but to give perspectives, pathways, so that not only an analysis of the Scriptures is being given, but also a synthesis. I think that is the most important thing in our day —give our students a few ideas, but absolutely central ideas, as for example the idea of God's selfless love. One can make a wonderful thing out of that by following the revelation of God's saving love or the idea of the *agape* from the beginning, into the New Testament down to the Apocalypse. There are so many possibilities. I have not the time to write a book; nobody has in our community, but what we can do is give you these brochures.

I want to add just one thing here, and that is as far as exchange of views on the problem of introducing to the liturgy vocations which come from the usual parish today. They certainly have a living personal piety. But when this living personal piety gets into the liturgy and is faced with corporate worship, the reaction I always get is: "But Father, it's so distracting." And many of these young boys are really looking forward to the moment when all the distractions are over, and they can concentrate just on that inner, personal, religious experience. I find that anyone who enters into Holy Scripture is really being molded and trained to think of salvation in corporate terms—I mean in terms of a people of God, in terms of an *ecclesia*, of a Church, really a community, because that is what the Old Testament clearly shows—concentration of worship in one temple in one city. And all this wonderful education towards the living and realization of the Church as the people of God, and the wonderful fulfillment that the individual soul finds in corporate worship will help us to overcome the antagonism and clash between what they call objective and subjective piety.

Objective piety is the liturgy, and liturgy is corporate, and therefore it is filled with all kinds of distracttions. One is reciting faster than the other, and immediately the two are acting against each other. And where is the piety? Is it not disgusting? We must come to realize the higher synthesis between objective piety and subjective piety, in other words, between the Church and the individual. That is one of the

central problems of Catholicism today. We do not really learn and gratefully appreciate what the Church is, namely, that the Church is really the fulfillment of our individual religious longing. It will be rather difficult to have a youth which is absolutely behind the Church unless we realize that. That is what religious life is; that is what the life of perfection is—really identifying ourselves with the Church.

Father Mathis asked Msgr. Hellriegel to give his blessing to those present, and the meeting adjourned.

EVENING SESSION

AUGUST 23

NUPTIAL HIGH MASS

Celebrant and Homilist
Rev. Benedict A. Ehmann
St. Mary of the Lake Church
Watkins Glen, N. Y.

HOMILY

MATRIMONY—A SIGN OF CHRIST AND THE CHURCH

There come moments in the life of each of us when we become more reflective, when circumstances or the inspirations of conscience force us into a mental silence, to take stock of the world we live in and of the lives we are leading. In such moments we make a great discovery. Behind the veil of outward things we find the hidden God, and we see how all things speak of God, and are eloquent of Him.

The prince-philosopher in Shakespeare's *As You Like It* reflected on this in his exile in the forest of Arden:

> "Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in his head;
> And this our life exempt from public haunt,
> Finds tongues in trees, books in the running brook,
> Sermons in stones, and good in every thing."

Nature's beauty, whether in the small flower or in the vast sunset, leads us to the beauty of God. If we have this inward eye, this spiritual view, then the power of the storm and of the mighty ocean, of the wind and the flood, make us reflect on the infinite power of God.

Small wonder is it then that the word of God in Scripture is filled

with similes, in order that we might be led from the things we see and know to the contemplation of the invisible things of God. See how Jesus so often speaks in parables concerning the kingdom of God. It is like a field sown with seed, or a net cast into the sea, or a merchant searching for precious jewels.

One of the most remarkable similes of Scripture compares God's love for man to the spousal relationship of husband and wife. How often in the Old Testament do we find God appealing to His people in terms of a husband!

> "Return, O ye revolting children, said the Lord: for I am your husband" (Jer. 3:14).

> "I will espouse thee to Me for ever: and I will espouse thee to Me in justice, and judgment, and in mercy . . ." (Osee 2:19).

> "She (Israel) shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt. And it shall be in that day, saith the Lord, that she shall call Me: My husband" (Osee 2:15, 16).

This comparison of His love to that of a husband which God makes so generously in the Old Testament, and which is the golden thread running through all the Canticle of Canticles, was carried over into the New Testament. John the Baptist speaks of himself as the friend of the bridegroom, "rejoicing with joy because of the bridegroom's voice" (John 3:29). And Jesus compares His kingdom to a wedding which the King prepared for His Son (Matth. 22:2). Who is this King but God Himself, and the marriage He prepares for His Son is the union with human nature in the incarnation. Dying upon the cross, He purifies His bride "by the laver of water in the word of life" (Eph. 5:26), and nourishes her with His own flesh and blood.

In the Epistle to the Ephesians, chapter 5, St. Paul gives magnificent scope to the spousal simile:

> Let women be subject to their husbands as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. He is the Savior of His body. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it (22-25).

When a baptized groom and bride marry each other, it is not simply or solely as man and woman, but as Christian and Christian. Each of them has long since been sealed unto Christ by baptism. At that splen-

did moment each was espoused by Christ. In each of them, the divine romance went its separate course until the day when, in the providence of God, the two of them met and fell in love. That love of theirs was not isolated from, but somehow enmeshed in, their love for Christ. And when their wedding day comes, they stand before the altar to receive what Christ has made into a unique sacrament. Its outward sign the groom and bride themselves produce. They administer the sacrament of matrimony to each other.

Even as the pouring of water in baptism, and as the anointing with chrism in confirmation, so the pronouncement of the contractual words by the baptized groom and bride in matrimony constitutes the sacrament, and is the outward sign of an inward reality. What is this inward reality. It is this which we must be sure to see and grasp in every Christian bridegroom and bride. The inward reality, the thing signified by the outward sign, is Christ—His love for His Church, sacramentally signified and made present in this bridegroom and bride, indwelt as they are by Christ. The bridegroom's love for his bride is now, as it were, immersed and incorporated into the love of Christ for His Church. The spousal relationship of Christ and His Church becomes sacramentally and mystically present in the sacramental marriage-union of bridegroom and bride. Of it St. Paul says at the close of his nuptial eulogy: "This is a great mystery—I mean in reference to Christ and to the Church" (Eph. 5:32).

At this altar bread and wine are waiting to be transformed into the Body and Blood of Christ. So before the bridegroom and bride pronounce their sacramental contract, their nuptial love in waiting to be transfigured and transformed into the love of Christ for His Church (not losing its identity though, as do the bread and wine at the Consecration). And thus the love of Christ for His Church becomes sacramentally present in the matrimonial contract of the man and wife.

Such has our holy Redeemer done for the marriage of Christians. It has with justice been said that matrimony which, looked at from a certain angle, might seem to be the least spiritual of the sacraments, becomes, when looked at from another angle, almost the most spiritual of all, outside of the Holy Eucharist, because it symbolizes and represents in mystical form the love of Christ for His Church.

These are weighty words. If it is the first time we have heard them so developed, it may take a long time for them to sink into our souls

and for us to work out all their implications. But thanks to God, through the efforts of the Cana Conferences and of the Christian Family Movement, more and more of our Catholic spouses are becoming keenly aware of the tremendous dignity which is theirs.

Husbands and wives, however, hold this dignity and grace in fragile vessels. As we can default from our baptismal innocence by sin, so can Christian spouses default from their status. Though never losing their spousal relationship, they can default from it in the manner and conduct of their wedded life. Adultery, divorce, contraception—these are truly sacrileges of Christian nuptial life. Rather, in Christ, should their fidelity, lifelong union and fruitfulness be modeled on Christ's love for His Church and on the Church's answering love for Christ. As Christ laid down His life for His Church, so should the husband lay down his life even, if need be, for his wife, or at least spend it generously for her. And the wife in turn should serve her husband in devoted love and domestic occupation—his gracious handmaid, even as is the Church to Christ.

In the first ardors of their nuptial relationship, the married partners are understandably more engaged with the romantic and emotional phases of their marriage—all of it legitimate, all of it a part of the beautiful wedding reality which symbolizes the ardent love of Christ and His Church. But with the passing of time, the emotional side of marriage becomes less dominant, and then the spiritual aspect of their marriage comes into greater prominence.

Tonight at this Nuptial Mass, we call upon you husbands and wives to renew the spirit of marriage, as we offer up now the Sacrifice of the Mass and reproduce here a greater miracle than that of Cana's wedding feast. There, at the request of our Lady Mary, Jesus changed water into wine for a bridegroom and his bride and their guests. He was showing there how He would change the water of human love into the rich wine of something holy and divine—a symbol of Christ's union with His Church.

But here at the Nuptial Mass, better than Cana, wine is changed into the Lord's Blood, and bread into His Body, with which He continues to nourish and foster His Church, even as this husband will his wife until the end of his life, and even as you husbands will your wives until the end of your lives. What you husbands and wives have begun in your matrimony, continue it in the spirit and love of Christ, nourish-

ing your soul more and more with the Christ-life, that you may be ever more and more a Christ to your partners.

And because the Church is devoted to Christ, she is abundantly fruitful with that grace which Christ gives to her. From the holy womb of the baptismal font, she brings forth children into the divine life. So also you Christian spouses are destined by God in Christ to bring forth children who will then be regenerated by Christ in baptism. There, at the entrance of the baptistery, you mothers will be met by Mother Church. She will take your children into her arms and will give them their second birth. In that hour she and you will understand each other, knowing what it means to be a spouse and a mother: for you wives are a symbol of her who is the spouse of Christ.

MORNING SESSION

WEDNESDAY, AUGUST 24

ST. BARTHOLOMEW, APOSTLE

Chairman
Rev. John P. O'Connell
St. Theresa's Church
Chicago, Ill.

A number of years ago an English Catholic author, who is not a scholastic by the way, D. I. Watkin, wrote a book entitled, *The Catholic Center.* The point he was making in chapter after chapter in the book was that Catholicism, as truth, stands between extremes. He brought up particulars of thought in which there are extreme positions but with which Catholicism stands in the middle. I think that when we discuss the liturgy we think of it in that frame of reference. Our interest in the liturgy is subject to extremes of one kind or another. Our attitude toward the liturgy can be extreme. The two extremes which I would mention are, first, the faddist, a person concentrating his concern solely on the ceremonies, the rites, the actual performance of the liturgy. Important as that is, it never goes beyond the sanctuary, and one such is in danger of making the liturgy seem completely unrelated to life. The other extreme is to have absolutely no interest in liturgical performance, in the ceremonies, in the celebration of the mysteries, performing them strictly by law, doing merely what the law says and that is all; just fulfill the rubrical prescription. Between those two extremes is the person who has not only a tremendous interest in the correct performance of the liturgy but also in its relevance to life.

About four years ago, back in the days when *Worship* was still called *Orate Fratres,* Father Dennis Geaney, the first speaker of this morning's program, wrote an article entitled, "Keeping All Things Together." I would try to characterize that article by saying he tried to bring these two extremes together and show that they both are wrong.

The correct performance of the liturgy and interest therein must be united with a real understanding of its relevance to life. That article (this is subject to correction by the editor, Father Godfrey) is probably the most widely known article which *Orate Fratres* ever published. It appeared later in *Catholic Mind,* which reprints papal, episcopal and occasionally other statements. So Father Dennis Geaney's article appeared in very good company. A few years after it appeared in *Catholic Mind,* it was published in a book *Fifty Years of the Catholic Mind.* In this book, largely the best articles of the past fifty years of *Catholic Mind,* there were papal and episcopal documents, and Father Geaney's article. So you now will hear the man who has been in such exclusive papal and episcopal company with his writings, Father Dennis Geaney, of the Order of St. Augustine, a teacher in St. Thomas High School, Rockford, Ill.

THE PRESENT CRISIS

Rev. Dennis J. Geaney, O.S.A.
St. Thomas High School, Rockford, Ill.

What is the present crisis? The modern crisis can be described as the quest for unity. From daily experience I think we can best understand it in terms of the vast speed-up in communications and automation which is hastening the world towards a common civilization. "Who will unite the world?" is the question posted by the late Cardinal Suhard. Will it be a communist collectivism, or will it be a collectivism with democratic trappings, wherein conformity and uniformity mold us into a faceless, well-fed, lonely crowd? Or will it be a community in which there is respect for the individual person and the right of free association? Community life of the early Middle Ages put tremendous emphasis on this right of association, an association conceived in the primary units of society — the family, the clan, the guild, and the parish. And when these lesser communities are functioning well and freely, then we can never be made pygmies by the giant government, giant business, and giant unionism.

I think it is well for a minute or two to go back on the history of this crisis. It is the history of individualism. It did not simply begin with the industrial revolution. The industrial revolution gave tremendous force to the power of individualism which was already long begun. It

was the friut of the individualism in the economic order. It did not start with the Protestant Reformation. The Protestant Reformation was an effect of individualism, an overthrow of the idea of authority and a glorification of the discrete person at the expense of the community. The history of individualism goes back to the latter Middle Ages. We can find at this time, for example, in the history of the liturgy, a shift from the emphasis on the community to the individual. We find the idea of sacrifice, built on the notion of a people as a community, giving way. We find the separation of sacrifice from banquet and in turn the banquet degenerating into a cafeteria style meal. We find popular devotions taking precedence over the liturgy because people "got more out of them." But we leave those things to the historians.

The fact is, we are at the crossroads. We must choose between the individualism of the past or the unity which is in the making, with the possibilities it opens to the Christian in giving it a soul. I think the only way we can approach such a subject is to pick examples here and there. The problem of community is not simply a problem of the sanctuary. If it is a real crisis, the crisis must be everywhere. It must be in international life, economic life, family life, indeed, every area of human existence. For example, in international life we are weighed down by centuries of excessive nationalism and in this country by the remnants of isolationism. But thank God that era of isolationism is on the wane. The United Nations and all the international organizations are a tribute to our growing maturity and our grasp for this kind of unity. In the economic order the effects of economic liberalism are still among us. We find competition, in spite of what Pius XI said in *Quadragesimo Anno,* is the ruling principle of many business men. But yet there are tremendous evidences all about us of this grasp for unity. We had a splendid example of it in Detroit this summer when Walter Ruether and representatives of Henry Ford sat at the bargaining table together and ironed out their differences. With their trust in America and the common good, they gave us a shining example of economic statesmanship. The bargaining table is still a far cry from industry councils, but a long stride in that direction.

I think we find the examples that strike us at home literally in an analysis of the family. The chancery offices, separation courts and the like, furnish us with a long litany of broken homes. We of the school teacher profession are dealing every day with the moody child who makes the classroom a blackboard jungle. The home, of course, has become too often a roof under which people with divergent interests

find common lodging. The common meal has been replaced by the full refrigerator, common recreation by the television, and the folk songs by the Davey Crockett ballad.

This, of course, is just a superficial reference to the symptoms of the American family's illness; the roots of it are much deeper. It goes back to the departure from the agricultural society where the family banned together in a clan, and the family was an economic unit. The father was the head of that economic unit. All worked together for a common purpose. Then they moved to the city; father goes away from the home to work; the boys and girls to a district school; and the mother becomes the continuing member of the family. I don't think we should be disillusioned or depressed by any kind of melancholy litany about the evils of the family life. We need not be. While we must strive to keep people on the land, we need not send city people to the country as a refuge. All we need do is approach the problem as we do in industrial affairs. We are not afraid of automation; we have dealt with technocracy for over a century, and we are gradually bringing it under the sway and influence of Christ.

Last weekend I was at the University of Notre Dame attending the Christian Family Movement Convention. There were over 350 couples in attendance, with their children and baby sitters, and it gave me an insight into the answer of this whole problem of the family which is divorced from the larger family or clan and badly split within. And what is the answer? To find new forms of association. The extended family or clan and the national ghetto of former days cannot be revived in city life. We need new associations based on common ideals of family life and which have an apostolic bias. We find these Christian families meeting weekly or bi-weekly, discussing the gospels, the liturgy and community problems on a local level, and finding in those discussions their apostolate and bringing the fruit of the sacraments into their work-a-day life, into their family life, and then bringing it all back to the altar. It gives people a tremendous sense of their dignity, it brings them right into the heart of the mission of the Church. There are other examples of the Catholic revival within the family too numerous to mention.

We find the problem of individualism, the quest for community, in the neighborhood. The old neighborhood with its overhanging trees, its shaded walks, with its quiet peaceful air, can be thrown into an armed camp by the moving in of a negro family. We find in those neighborhoods—belieing all the serenity—loneliness, frustration, the

uncared for aged and the like. It presents a problem to those of us who are interested in establishing community in such neighborhoods. But success is being achieved even in these most difficult areas by the growing number of community councils which are organized to keep up property and promote a community spirit.

And I might say in passing that all of us who live in communities which have been affected by this devastating flood in New England should take an interest as members of Christ's body. We should get in there and pitch and take part in the long-range programs of flood control. That is the way we build up communities on a local level. If we don't built it up on a local level we will never build community at any level.

The new communities, the suburbia with which we are all familiar, present a new phenomenon, pregnant with immense possibilities for incarnating the gospel. We find there young people, particularly, consciously trying to build communities. They are interested in each other. They are all struggling with common problems, with babies year after year, with monthly payments, with all the accident hazards that go with the do-it-yourself suburbanite spirit. All these things give suburbia a fresh interest in community.

If you talk to pastors of parishes in suburbia you find that they likewise have caught the spirit. They, too, are hard working people, they tell you of their struggle, but they likewise tell you of the community that is born of this effort. In suburbia people take upon themselves tremendous financial burdens for their new parish and they assume these burdens willingly. They give themselves to parish affairs because it is their community. And that is a good thing because they are making sacrifices, and those sacrifices are brought to the altar. But some day suburbia will become an old neighborhood and there will be no brick and mortar challenges. And then it becomes clearly *the challenge,* to find community at a deeper level than a building program. Eventually the only place to find it will be in our relationships with one another at the altar.

The crisis, as we said earlier, if it is to be found anywhere, must be found everywhere, or else it is not a crisis at all, or it is not *the* crisis. So we find the crisis even in our concept of the sacraments. Baptism has been traditionally conceived as something that makes us a Catholic, gives us the privilege of receiving the other sacraments. That is theologically corect—but it is not fully stated. Cardinal Gasquet tells

the story of a catechumen who asked the priest: "What is the position of the layman in the Catholic Church?" The priest answered: "There are two positions of the layman in the Catholic Church, kneeling at Mass and sitting when the priest is in the pulpit." Cardinal Gasquet said he should have added one more—"hand in pocketbook." Things are changing very rapidly in this area. We are developing a theology of baptism and confirmation. We are beginning to realize that when we are baptized we have a fellowship with Christ, and that fellowship makes us divinely akin with Christ the Priest, Christ the Teacher, and Christ the King. The priesthood of Christ for the laity has been outlined by Pius XII in his encyclicals. The share in the rule and the share in the teaching mission of Christ's Church have not been sufficiently developed by our theologians. We submit this to the theologians to give us a better understanding of the layman's part in the kingship and prophetic mission of Christ and the Church.

When we received confirmation we were told that we were to be soldiers of Christ. The figure is very apt. We think of this soldier marching in cadence, under the directions of a superior officer, toward the goal. Yet when we tell people to exercise their part in the army of Christ we tell them to go out and do good, to give good example. We talk about it almost exclusively in terms of good example. When we do that we are not telling them to be organized, disciplined soldiers, we are telling them to be free lancers, doing what they can on their own. Pius XI in 1934, speaking to the Young Christian Students, scored and underlined that serious error in our presentation of the apostolate. He said, "A personal apostolate is no longer enough if it can be maintained that it was ever enough." What Pius XI was calling for was an institutional apostolate. The society we are living in is made up of a network of institutions, social institutions, patterns of behavior, if you wish. But a climate is established and all of us must fit into that climate, and unless we understand the world in which we live as an institutional world, we certainly cannot address ourselves realistically and effectively to our mission as lay people in this world. So Pius XI was calling for an organized lay apostolate, a disciplined lay apostolate, working under the hierarchy, but in their everyday life they would be in the marketplace, in the shops and offices witnessing Christ.

I suppose the litany is a very long one as to what is wrong with our liturgical worship. I suppose it has been repeated at every Liturgical Week since the inceptions of these Weeks—the mute spectators, the people who are silent when the priest sings; the people who do not

respond when he turns and greets his parishioners with "The Lord be with you"; the people who, in a sense, are not a people, but a conglomeration, an aggregate of people who happen to be physically in the same spot at the same time to do something in a solitary way, to carry on an individual commerce between themselves and God. You have heard the melancholy litany about Holy Communion being an affair between God and the individual, the Communion rail not a banquet table but a back fence. All these things are all too familiar to the people who have been coming to these Liturgical Weeks over the years. This is not a discouraging thing to me. Not in the least.

There are signs of progress. One example is the way the Mass is sung at the Liturgical Weeks. At Notre Dame last week the Young Christian Workers and the Christian Family Movement, and the Young Christian Students at St. Joseph's College in Indiana, all of them were singing the Mass, singing it beautifully, singing it as a community, the common response to their joyous life in God. We find it seldom in our parish churches. There are reasons for it. I don't think we should ascribe it to disobedience. Fifty years ago, it is true, the community sung Mass was enjoined upon by St. Pius X. It is not a matter of disobedience, just a simple fact of the evolution of history. We have been saddled with five centuries of individualism. And fifty years is just an over-night stop on our way toward recovering community.

The main thing that I think should be understood about the *Motu Proprio* of Pius X on church music is this: implicity in that decree was a call for community on every level of life. We cannot expect people to be a community for one hour a week and to be individualists for six days a week, community life being a Sunday affair. We have to live community life at every level and every day. And I like to say this emphatically—that we cannot be interested in the liturgy exclusively unless we are scholars. There is a place in the liturgical movement for scholars, people who dedicate themselves to just one thing. We need them. Rank and file people like the rest of us have to be interested in the floods that take place in the community, we have to be interested in the race problem, in the economic problem—all the problems that effect people, and not simply in sung Mass.

Community life finds its exemplar in the life of the Blessed Trinity. In the Trinity we find a community of life, each person loving the other. The community of saints, likewise, is a community of love. When we go to heaven we are going to love God together. St. Augustine has

a very apt sentence on the subject: "In their exultant joy the citizens of this celestial city, burning with love for one another, and above all for God, mutually encourage each other to praise Him by forever saying, *alleluia*, just as they say *Amen.*" We find likewise the basis for this community in the whole life of our Lord, particularly at the Last Supper when He washed the feet of the apostles. Likewise in the wonderful doctrine of the Mystical Body as taught by St. Paul, but we must remember that the doctrine of the Mystical Body is not an institutional solution to all the problems that we brought up. It should give us a start, but it will not solve all our problems. We have to do the hard work, to try to think them out, to elaborate them and to come up with technical solutions which are not found in the words of St. Paul.

In conclusion I should like to mention a very homey incident that happened in one of my classrooms. It will give great consolation to the school teachers here. It was in a religion class during the first period in the morning. The boys were exceptionally dull and sleepy and I was asking questions but no one knew the answers. They didn't know the questions. So I said, "Listen, I'm not demanding much from you fellows. I don't expect you to know the answers to the questions. I don't expect you to know the questions themselves. But if I wake you up out of a fog, and you hear your name called, just say this: love one another. And you will get 50% because that's the answer to half the questions I ask."

Now I say this morning, if my words have not been coherent and I haven't made clear the modern crisis, the solution is this: love one another individually and institutionally.

DISCUSSION

JOHN SHIELDS, Propaganda College, Rome: Father, you have given us a wonderful analysis and diagnosis of the crisis, the need for community, a community of love and imitation of the Most Blessed Trinity. I wonder if Father would comment or develop the idea of participation which might be necessary for that community? In other words, what is "the how" for this in community development and all the various strata of our Catholic life?

FATHER GEANEY: Wherever we live we have to form a community. If we live in a neighborhood, we have to form it there. In junction with a parish, we live in a religious community and we have to

make community life work. We do live in community, but it is not always a hundred per cent perfect. Just establish community in every level of life — social, economic and international. There are other speakers who will develop these aspects more fully.

FATHER O'KEEFE, Detroit, Mich.: I would like to ask Father Geaney, just what he means specifically by institution?

FATHER GEANEY: Institution is a sociological word. It doesn't mean a hospital, jail or school. It means the pattern of behavior in an accepted way of doing things. For example, in teen age life, we have all kinds of institutions. It is a usual response to something which is deep seated in our nature. In teen agers there is a deep seated desire, the God given desire, to know the opposite sex. Therefore, we have all kinds of institutions, good and bad, which answer to this prompting of our nature. In our community, for example, we have a Friday night dance. In all schools there are proms and multiplicitism. There is one institution against which I have been fighting a losing battle for years, that of steady company-keeping among high school teen agers not ready for marriage. That is just one example of what we mean by institution. Every group, the union for example, establishes a pattern of thought and of action for all its members. That pattern of thought and of action may be good or it may be bad. But it's an institution. We must examine it as members of that institution if we want to Christianize it. Nothing can be done about it before there is a complete analysis and a complete judgment whether it conforms with the teachings of Christ or not.

CHAIRMAN: Monsignor Tobin, our next speaker, is the Vicar General of the Archdiocese of Portland, Oregan. Msgr. Tobin annually conducts industrial conferences in the Archdiocese of Portland. He is also the pastor of a parish in Portland. He was the local chairman of the Portland Liturgical Week. He represents, at least in my mind, something of that breadth of vision which one must have in view of the crisis of which Father Geaney spoke. I think it is significant that he can be chosen to speak on the Mass, even though that isn't particularly a specialty of those who are in industrial relations, but which must be an important part of their thinking, if they are Christians. We are very fortunate to have Monsignor Tobin give us an outline how the Mass is the key to the solution of the crisis spoken of by Father Geaney.

THE MASS – KEY TO THE SOLUTION

Rt. Rev. Msgr. Thomas J. Tobin
All Saints Church
Portland, Oregon

The discussion of this subject, to use the words of Pope Leo XIII, "is not easy, nor is it free from danger."[1] However, he points out, "No practical solution . . . will ever be found without the assistance of religion and the Church."[2] Nevertheless it still remains true that the majority of theologians in their treatises on justice, have not applied traditional principles to new conditions in society. Without minimizing the good points in the "theology of transcendence," we must point out that its principal emphasis is upon things of the spirit. "The Kingdom of God, though introduced into this world, is primarily and essentially a supra-temporal thing, extra-spatial and celestial. It has an undoubted actuality upon earth, without however being fully actual, a location without being really localized. In short, its terrestrial phrase is hidden in the mysteries of God."[3] There is need, then, for a social science based upon revelation or theology. Pope Pius XI has invited us to

> combat that incoherence and discontinuity in Christian life which we have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the fields of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.[4]

"The communal character of the Church, and in particular of the Church's worship, is beginning to be better understood by our generation, after a long period of exaggerated individualism."[5] What is needed now is a science of social theology. I should like to discuss with you three lines of approach to the building of such science of social theology. Obviously these three are not mutually exclusive. Every dogma of the Church has definite social implications. The question, however,

---

[1] *Rerum novarum,* May 15, 1891. A.A.S., vol. XXIII, p. 641.

[2] *Ibidem,* p. 647.

[3] Jeremiah Newman, "Theology of Social Action," *The Irish Theological Quarterly,* vol. XXII, n. 1, p. 39.

[4] *Divini Redemptoris,* March 19, 1937, A.A.S., vol. XXIX p. 94.

[5] J. A. Jungmann, S.J., "Themes fondamentaux de Canon de la Messe," *Les Questions Liturgiques de Paroissiales,* n. 5, 1954, p. 208.

is, which is the most effective, the most compelling, the most immediate point of departure?

First, let us consider the Blessed Trinity. Says Father Geck:

> I myself started with the reflection that God created man in His own image and likeness. Since then God is triune, man bears the impression of the Blessed Trinity; in a certain sense he may be said to contain a reflection—faint no doubt—of the inner life of God. If then the original image of man is in God, and if every creature is in its own degree an image of God, then, also, should our community life have its exemplar in the divine life. Can there be any doubt that the life of the Three Divine Persons is the original image, the original reality and, therefore, the highest exemplar of our associated life, and that in consequence the principles which unite the Divine Persons must give us the law that governs our inter-human association.[6]

Maritain, discussing the person and the common good, the objects of the Church's social teaching, observes:

> The person demands society and always tends to go beyond it, until at last it enters into a society of pure persons, into the society of Divine Persons, which overwhelms it with the gift of infinitely more than that to which it could of its own nature properly aspire. From the family group . . . man passes into civil society . . . where he feels the need of clubs and fellowships which will interest his intellectual and moral life. These he enters of his own free choice; they assist his soul in its efforts to ascend to a higher level. In the end these also fail to satisfy—the soul is cramped and forced to go beyond them. Above the level of civil society, man crosses the threshold of supernatural reality and enters into a society that is the Mystical Body of an incarnate God . . . At last, in the vision in which the intellect apprehends the divine essence, the person is more than ever lost in the life of the Church, but the common good of the Church is now unveiled and the human being, exalted by supernatural power to share as a pure personality in the uncreated society of three divine persons, enters into the kingdom of God and the light of glory.[7]

We may ask, however, if even this magnificent concept of the infinite beatitude of the Blessed Tirinity will effectively move the average man to organize for the common good in his family, his labor union, his professional or management association? Should we suggest that the approach seems an extrinsic attempt to socialize man, Maritain is ready with his answer: "Strive not, ye men, to socialize the life of the spirit. It tends of its own nature to live in society and finds its fulfillment only there."

The second line of approach to the building of a science of social

---

[6] "Fundamentals of Social Theology," *Christus Rex*, vol. III, n. 2, p. 43.

[7] *The Person and The Common Good*, pp. 69-71.

theology is the Mystical Body of Christ. This is well expounded by Cardinal Gracias:[8]

> The doctrine of the Mystical Body of Christ is a difficult doctrine, but the difficulty is of a special kind. It is not difficult to grasp what the Church is saying, as it is, for example, with the Blessed Trinity. The difficulty is to grasp that the Church really means it, and that we are what this doctrine says we are. "*Agnosce, Christiane, dignitatem tuam*—Learn, O Christian, thy dignity." That is what St. Leo meant. Furthermore, through this doctrine a very important practical consideration is brought into prominence, the ways of divine grace, namely that the law of nature can be stated in terms of the law of grace. Since man is a social being and everything which is in man is born, grows, flourishes, in and through society, it would follow that the moment when anything which is of human value exists, it is also the substance of Christian values. Thus all the social values of mankind ought to enter like individual values into the Christian life. Hence it is that in so many papal documents we note the appeal made insistently for the wide diffusion of the principles of the faith in their application in private, domestic and civil life. The individual and the social are two facets of one and the same perfection. The Christian, therefore, cannot sanctify himself, much less sanctify others, by a mystical escape from the social order. Dialectical materialism has an easy task against this form of spirituality. "It is easy to be a saint so long as one gives up being human," wrote Karl Marx. "In the same way that persons can gain perfection only in and through society, so a Christian can win perfection only by plunging himself more and more deeply into the Christian communion. Brotherly love is consubstantial with the love of God."[9] Hence the more the common good is woven into the warp and woof of social life, to that extent will there be eminent matter for grace, and will there be the soil of the Mystical Body—not an agglomeration of individuals, but a community of men. . . . It is not enough that we expose the grandeur and attractiveness of the doctrine of the Mystical Body of Christ. It is necessary that everything we learn about the Church, sacrament and sacrifice, liturgy and devotions, legislation, etc., must be viewed and understood in the light of organic union with Christ.

Right at this point, however, it seems to me, *salva reverentia* for so great a theologian, His Eminence seems to say that even the doctrine of the Mystical Christ is not the best key to the solution. The key must be an *action*. He goes on to say:

> The Eucharist is the perfection and guarantee of solidarity and the seal upon the social character of religion. It establishes this holy fellowship on its members not by anything external, but by the interior nourishment of souls. The Council of Trent expressly declared that Christ wished to make the Eucharist "the symbol of this one Body of which He is the Head, to which He would have us united as members by the close bonds of faith, hope and love, even to the point where among ourselves we would speak the same mind and know not divisions."

---

[8] "Doctrinal Basis of Lay Apostolate," *New Life*, vol. II, n. 2, p. 47.

[9] Pius XI, Speech to the Directors of Catholic Action, April 9, 1931.

This brings us directly to the third line of approach to the building up of a science of social theology—the Holy Sacrifice of the Mass. "We must re-establish all things in Christ," declared St. Pius X.[10] And Pope Piux XI and his successor have exhorted us to put Christ back into business and professional life. Piux XI entitled his *Quadragesimo Anno*, "On reconstructing the social order and on perfecting it in conformity with the law of the gospel." Toward the end of this encyclical he wrote:

> But this order (fashioned in accordance with the norms of reason) . . . . will be wholly defective and incomplete unless all the activities of men harmoniously unite to imitate and attain, insofar as lies within human strength, the marvelous unity of the divine plan. We mean that perfect order . . . . . that all things be directed to God as the first and supreme end of all created activity.[11]

Or as Pius XII gives it:

> A supernaturalism that holds itself aloof, and especially one that keeps religion aloof, from economic and political needs and duties, as if these did not concern the Christian and the Catholic, is something unhealthy, something alien to the thinking of the Church.[12]

Admittedly the average Catholic has no very profound grasp of worship right in church. While he is beginning to grip the idea, it might be hoped that he would integrate it with the allied possibility of worship at work. We cannot be too complacent about our progress in inserting the law of the gospel into business, industrial and professional life.

> In the long run, bringing the social order into conformity with Christ must be seen as an implication and extension of the Mass—and the Mass must be seen whole—or both Mass and social reform will be somewhat abbreviated. Cardinal Lecaro is quoted in a recent issue of *The Commonweal*: "The Mass is the constant and visible reminder that we are brothers in Christ. Without this realization, of course, there can be no true development of social reform." It might be added, conversely, that without some effort for social reform there is something lacking to *our* offering at Mass. We should appear to be bent upon restoring *some* things in Christ.[13]

The Mass is the school of the disciples of Jesus. It is the congregation and the reunion of the children of light, scattered among the children of darkness. It is truly the school of Christ. For centuries in

---

[10] *E supremi apostolatus*, Oct. 4, 1903, A.S.S., vol. XXXVI, p. 131.

[11] May 15, 1931, A.A.S., vol. XXIII, p. 222.

[12] Pius XII, Speech to *Pax Christi*, Sept. 13, 1952. *Catholic Documents*, p. 8.

[13] J. M. H. "Timely Tracts," *WORSHIP*, vol. XXIX, n. 3, p. 14.

fact the faithful had no other school. Today the Church of silence has no other school.[14] No one, of course, would wish to depreciate formal training in the social teachings of the Church, but "the liturgy is the most important organ of the ordinary *magisterium* of the Church.[15] "Do we not see every day, on innumerable altars, how Christ the divine Victim, with arms that embrace the whole world, embraces and contains all at the same time, in its past, in its present and in its future, the whole of human society? It is the Holy Sacrifice of the Mass, that unbloody sacrifice instituted by our Redeemer at the Last Supper, in which that bloody Sacrifice to be worked out on the cross was to be re-presented and the memory of it preserved until the end of time; its life-giving power applied for the remission of the sins which we commit every day" (Conc. Trid. sess.XXII. cap. 1).

In these monumental words of the Council of Trent, hewn for a perpetual memory in one of the gravest hours of history, the Church defends and proclaims the best and highest values for the good of society, which unites society's past, its present and its future and throws a bright light upon the disquieting enigmas of our time. At Holy Mass men become more and more aware of their sinful past and at the same time more and more aware of the tremendous benefits of Golgotha, the greteast event in the story of humanity; they receive power to free themselves from the most profound misery of the present, the misery of daily sins, while the most abandoned sinners experience a breath of the personal love of a merciful God; their gaze is directed toward a secure future, toward the consummation of time in the victory of our Lord there upon the altar, of that Supreme Judge who will one day pronounce the last and definitive sentence.

> Venerable Brothers, in the Holy Sacrifice of the Mass the Church presents therefore her greatest buttress for the foundation of human society. Every day from the rising to the setting of the sun, without distinction of peoples and of nations, she offers a pure oblation (Malach. I.11), in which all her sons, scattered throughout the whole world, participate in intimate brotherhood, and all find there refuge in their necessities and security in their dangers.[16]

"Our Mass, then, must be an expression of the entire Christian community. We must find it in a powerful, communal means of social

---

[14] Cardinal Lercaro, *La Parrocchia*, pp. 29,33.

[15] Bernard Capelle, *Le Vrai Visage de la Liturgie*, p. 256.

[16] Pius XII, *Saluti ai Nuovi Cardinali*, Feb. 20, 1946, A.A.S., vol. XXXVIII, pp. 150, 151.

action. It responds to a profound need of the poplar mileu. It shall be, perhaps, after some more groping on our part, the answer to men's needs today."[17]

But why talk about the Mass as the key to the solution? Why not let the Mass speak for itself? True it is—and how regrettable—that after the late Middle Ages and especially since the 18th century most western theologians and even pastors of souls no longer had any penetrating or even explicit awareness of the high value and genuine effectiveness of the teaching value of the liturgy. The eastern churches, on the other hand, have always considered the liturgy as the best form—often the only form—of catechetics.

> The depth of the "Faith-hold" (*Glaubensgut*) is marked for Christians of the East less from the formulas of Church dogma than from the kerygmatic power of the liturgy, from the divine truths of worship, the devotion and inner beauty of prayers, the charm of hymnology, the powers of *signs*, actions and symbols . . . . for not only does the liturgy proclaim Christian teaching, it also shows the way to a true Christian ascetic and mystic life. The religious life of the individual and of the people is the continuation of the liturgy from the Church itself (*Kirchenraum*) into everyday life.[18]

Here are some passages from Mass Propers, chosen somewhat at random, which seem pertinent to our subject:

Ember Wednesday of Advent—Collect: "Almighty God, we pray Thee, grant that the coming festival of our redemption may bring us the assistance we need in this life, and bestow upon us the rewards of everlasting happiness."

Collect: "Make haste, we beg Thee, Lord; come soon, and give us the help of Thy power from on high, so that they who trust in Thy goodness may be upheld by the manifold consolation of Thy coming."

Ember Friday of Advent—Collect: "Bestir Thy power, Lord, we pray Thee, and come, so that those who trust in Thy goodness may the sooner be delivered from all adversity."

Fourth Sunday of Advent—Gospel: "Prepare the way of the Lord, straighten out His paths. Every valley is to be bridged, and every mountain and hill levelled, and the windings are to be cut straight, and the

---

[17] J. Massion, "Il Liturgie et Milieu populaire," *Les Questiones Liturgiques et Paroissiales*, n. 3, 1951, p. 118.

[18] J. Casper, "Der Verkundigungs charakter des orientalischen Liturgie," in Fischer, *Die Messe in der Glaubensverkundigung*, p. 166.

rough paths made into smooth roads; and all mankind is to see the saving power of God."

Christmas Midnight Mass — Postcommunion: "Grant, Lord our God, that we who in this rite joyfully celebrate the birth of our Lord Jesus Christ may by worthy living become fit to attain fellowship with Him."

Christmas Dawn Mass—Collect: "Grant, we pray Thee, almighty God, that we who are bathed in the new light of Thy incarnate Word may show forth in our deeds the light that by faith shines in our hearts."

First Sunday after Epiphany—Collect: " We bessech Thy heavenly goodness, Lord, to further the desires of Thy people, so that they may see their duty and find strength to accomplish it."

First Friday in Lent—The entire Lesson. Isaias, 58:1-9.

Postcommunion. "Pour into our hearts, O Lord, the Spirit of Thy love, so that we who have eaten our fill of one and the same heavenly bread may, through Thy goodness, come to be of one mind."

First Monday in Lent—The entire Lesson. Ezechiel, 34:11-16.

Ember Saturday in Lent—Collect: "Lord, we pray Thee let our doings be prompted by Thy inspiration and furthered by Thy help, so that every prayer and work of ours may begin from Thee, and through Thee be accomplished."

Easter Sunday—Postcommunion: "Pour into us the Spirit of Thy love, O Lord, so that we whose hunger Thou hast satisfied with Thy Easter sacrament may, by Thy loving kindness, be made one in heart."

Easter Monday—Collect: "O God, who by Thy Easter festival hast given medicine to a sick world, we pray Thee accompany Thy people with gifts from heaven, so that they may achieve perfect freedom and move onward toward eternal life."

Fourth Sunday after Easter—Collect: "O God, by whose action the faithful are united in good will, incline Thy people everywhere to love what Thou commandest and to desire what Thou didst promise, so that, among the changes of this world, our hearts may be set upon the one true home of joy."

Pentecost Sunday—The entire Sequence.

Pentecost Thursday—Collect: "God, who on this day didst teach

the faithful by sending the light of the Holy Spirit into their hearts, grant that, by the gift of that Spirit, right judgment may be ours, and that we may ever find joy in His comfort."

Ember Saturday in September—Post-communion: "Lord, we pray Thee let Thy sacrament accomplish within us all that it implies; and let that which we outwardly perform become ours in reality and truth."

Fourteenth Sunday after Pentecost—Gospel.

And here are some passages, taken more or less at random from some Eastern rites:

Syrian rite—Anaphora of St. James: "Deliver us, O Lord, from all oppression and wrath and straits and all hurt and opposition of wicked men and from all force and violence of devils and from every scourge of sin sent from thee, O God, which is brought upon us by reason of our sins."

Maronite rite—Liturgy of the Catechumens: "O Lord, we beseech thee, through the supplications of Thy Mother, put far from the land and from all its inhabitants all the evils and scourges of Thy anger; let adversities and uprisings disappear; let war, exile, famine and epidemics cease; have compassion on our weakness."

Maronite rite—Anaphora: "O Lord, bless us all: preserve us all; protect us, help us, and show us the way of life and salvation."

Coptic rite—Enarxis: "Grant us to pass this holy day and all the days of our life in all peace and in Thy fear. All envy, all temptation, all the work of Satan, the counsel of wicked men, the insurrection of enemies that are hidden or are manifest, do thou take away from us and from all thy people and from this holy table."

Coptic rite—Liturgy of the Faithful: "This peace extends from one end of the world to the other. All nations and every field do thou bless them. Grant unto all our hearts the peace which is from heaven, but give us also the peace of this life. Adorn with Thy grace the king, the armies, the rulers, the counsellors, the people, our neighbors, our coming in, and our going out."

Coptic rite—Anaphora of St. Basil: "Give us a happy life to the married people. Give generosity to the rich. Give help to the poor."

Coptic rite—Anaphora of St. Gregory Nazianzen: "Thou didst

make me man, as lover of men; not that thou didst need my service, but rather that I had need of Thy governance."

Ethioptic rite—Enarxis: "For this cause we pray and entreat of Thy goodness, O lover of man, grant us to fulfill this holy day all the days of our life, and in all peace along with Thy fear. All envy and all trial, and all the working of Satan and the counsel of evil men, and the influence of the adversary secret and open, remove O Lord, far from me and far from all Thy people. Let none keep in his heart rancor or revenge towards his neighbor. . . . not only that we may hear, but that we may also do; that thou mayest hear us, that we may bear good fruit. . . ."

Byzantine rite—Liturgy of St. John Chrysostom: "Make straight our path, strengthen us all in Thy fear, guard our life, guide our steps. . . . Having prayed that this whole day be perfect, holy, peaceful, and sinless, let us commend ourselves, each other, and our whole life to Christ our God."

Chaldean rite—Liturgy of the Apostles, Anaphora: "The feet that have walked within the Church: make them to walk in the land of light. The bodies that have eaten Thy living body: do they renew with new life. Our congregation which has worshipped thy Godhead: multiply toward it every help. And with us may Thy great love abide. Now, also, O Lord, lo this oblation is offered before thy great and awful name, for all the holy Catholic Church, that thy tranquility may dwell in its midst, and peace for all its days: may there be far removed from it persecutions, tumults, strifes, schisms and divisions, and that all may adhere together through single hearted concord, with a pure heart and perfect charity. . . . And for all the sons of the holy Catholic Church, who are here and in any place whatsoever, that they may advance in the worship of Thy majesty, in the true faith, and in good and praiseworthy works to the salvation of their lives."

Everything in the Christian *synaxis* is sacrificial. The whole of the Christian life is sacrificial. The whole Christian life of each member of Christ is imbued with sacrificial virtue. "*Tota redempta civitas est UNUM SACRIFICIUM QUO SEIPSUM OFFERT DEO PATRI* — The whole city of the redeemed is one sacrifice through which it offers itself to God the Father."[19]

"Let us amend and do better those things in which we have sin-

---

[19] St. Augustine, *De Civitate Dei*, I, 11.

ned through ignorance lest suddenly prevented by the day of death we seek time for penance; and be not able to find it. Attend, O Lord, and have mercy: for we have sinned against Thee."[20]

"Make us to have, O Lord, both fear and love of Thy holy name; because *Thou* shalt never deprive of Thy protection those whom Thou hast confirmed in the strength of Thy love."[21]

BIBLIOGRAPHY

"*La liturgie du travail*," *Maison Dieu*, I (1945), 150-151.

Les questons liturgiques et parroisiales, Abbaye du Mont Cesar, Louvain.

Leonid Arbusow, *Liturgie und Geshichtsschreibung in Mittelalter*, Bonn. 1951.

Lud. Biehl, *Das liturgische Gebet fur Kaiser und Reich*, Paderborn, 1937, 173 p.

L. Bouyer, *Liturgical Piety*.

Odo Casel, O.S.B., *Heilige Uberlieferung*, Munster/W., 1938 (Despre); "*Geistlicher Kriegsdienst*," "*Der gute Hirte*," "*Christkonigzuge im romischen und benediktinischen Adventgottesdienst*," "*La genuflessione a Pentecoste in liturgia orientale*."

Odo Casel, O.S.B., "*Katholische Kultprobleme*," *Jahrbuch* . . . VII (1927), 105-124.

Josef Casper, "*Weltverklarung im liturgischen Geiste der Ostkirche*," Freiburg/Br., 1939, *Ecclesia Orans*, vol. XXII.

M. D. Chenu, "*Anthropologie et liturgie*," in *Maison Dieu*, XII (1947), 53-65.

A. Cruiziart, *Quelques aspects sociaux du mystere eucharistique*.

A. Cruiziart, "*Le Messe et les militants*," *Maison Dieu*, XL (1954), 136-143.

A. Hamman, "*Liturgie et Action sociale: le diaconat aux premiers siecles*," *Maison Dieu*, XXXIV (1953), 151-172.

Ildefons Herwegen, O.S.B., *Ecclesia orans*, "*Zur Einfubrung in den Geist der Liturgie*," Freiburg/Br., 1926 sq.

G. Khouri, "*Paroisse orientale et Action catholique*," *Maison Dieu*, XXXVI (1953), 63-74.

Laffargue, "*Liturgie et Action catholique*," *Maison Dieu*, XXIV (1950) 79-104.

Pierre-Marie, "*Liturgie et oecumenisme*," *Maison Dieu*, XXXII (1952), 170-172.

A. L. Mayer, "*Liturgie, Aufklarung und Klassizismus*," *Jahrbuch fur Liturgiewissenchaft*, IX (1929), 66-127.

A. L. Mayer, "*Liturgie und Barock*," *Jahrubuch* . . . XV (1935), 67 ff.

---

[20] *Missale Romanum*, Ash Wednesday, *Reponsorium*.

[21] *Ibid*, Collect, Sunday within Octave of Corpus Christi.

A. L. Mayer, "*Renaissance, Humanismus und Liturgie,*" Jahrbuch . . . XIV (1934), 123-171.

Th. Michels, O.S.B., "*Die Liturgie im Lichte der kirchlichen Gemeinschaftsidee,*" in *Jahrbuch für Liturgiewissenschaft,* I (1921), Munster/W pp. 109-116.

G. Morin, "*La liturgie, methode d'education active. Liturgie et Scoutisme,*" *Maison Dieu,* I (1945), 138-143; II (1945), 117-123; III (1945), 139-145.

B. Opfermann, *Die liturgischen Herrscherakklamationen im Sacrum Imperium des Mittelalters,* Weimar, 1953, 226p.

E. Ortigues, "*L'Eglise, communaute de charite,*" *Maison Dieu,* XXIV (1950), 63-78.

Msgr. Pinson, "*La liturgie dans la vie de l'Eglise,*" *Maison Dieu,* IV (1945), 50-64.

A. M. Roguet, "*L'unite du Corps mystique dans la charite,*" *Maison* Dieu, XXIV (1950), 20-45.

Don Sturzo, *Sociologia del soprannaturale.*

Gerd. Tellenbach, *Romischer und christlicher Reichsgedanke in der Liturgie des fruhen Mittelalters,* Heidelberg, 1934, 71 p.

Fr. Tonolo, *La liturgia per i fedeli,* (ed.2), Milano, 1946.

Fr. Tonolo, *La liturgia vissuta dai fedeli,* Milano, 1941.

Fr. Tonolo, *Liturgia e vita parrocchiale,* Rome, 1950.

J. Travers, O.P., "*Valeur sociale de la liturgie d' apres St. Thomas d'Aquin,*" *Parish* (ed. Cerf.), 1946, 332 p.

Jul. Tyciak, *Die Liturgie als Quelle ostlicher Frommigkeit,* Freiburg/Br., 1937.

G. Weskaum, "*La participation active au culte et la vie d'une communaute,*" *Maison Dieu,* XXXVII (1954) 25-41.

AFTERNOON SESSION

AUGUST 24

Chairman

Rt. Rev. Msgr. John F. Reilly
St. Stephen's Church
Worcester, Mass.

THE MASS AND ECONOMIC ORDER

Ed Marciniak
Catholic Labor Alliance
21 West Superior St., Chicago, Illinois

A public discussion of the "Mass and Economic Order" indicates that we have come, thank God, a long way from the days when G. K. Chesterton was justified in quipping:

> "The Christian Social Union was very much annoyed.
> For there are social evils which we really should avoid.
> And so they sang a lot of hymns—to help the unemployed."

Those who drafted the program of this Liturgical Week, obviously want Christians to be engaged actively in the rebuilding of the economic system. They want economic change to be guided by men and women in whom the Spirit is enkindled before the altar of God.

The social reconstruction, which Christians seek, is directed against two evils, secularism and individualism, by which "the whole of economic life has become hard, cruel and relentless in a ghastly way."[1] Secularism envisioned an economic order without the redemptive power of the divine by denying man a sacramental view of work and wealth.

---

[1] Pius XI, *Reconstructing the Social Order.*

Individualism envisioned an economic order without any solidarity by denying man any responsibility for the common good.

Secularism gave machines, rather than men, a godlike nature; glorified the products rather than the producer; and ranked profits before wages. It submerged the person to the march of technology and depersonalization.

Individualism substituted the law of free competition for the moral law; turned the government into a protector of privilege and property at the expense of the exploited and proletarit; and opened the way for economic dictatorship and monopoly. It submerged the common good to the greedy law of supply and demand.

By way of counterpart, the Mass sharpens man's sense of the divine because it renews the redemptive act of Calvary—the lifting up of men to God. The Mass sharpens man's sense of solidarity, of oneness in the Mystical Body of Christ because the Mass is the Mystic Christ's noblest act—"to perpetuate on earth the saving work of the redemption."

At Mass, man is no mere digit of production or a social security number. He now has all the dignity that becomes a member of Christ, a sharer in divine life, a brother of Christ, a son of God, a sharer in Christ's priestly character. He is a temple of the Holy Spirit, whose coming shall renew the face of the earth.

At Mass, man is no isolated particle, no lonely crumb. He is one with Christ and one with all Christians in Christ. When one part of the body suffers, he suffers. What he does to others, he does to Christ. He prepares for the Holy Spirit's coming by removing the hatred and injustice that impede His work. "Leave thy gift before the altar and go first to be reconciled to thy brother, and then come offer thy gift." The unifying sacrifice at the altar, the corporate action of the Mass must be carried over into life. And in turn, the layman's daily life, purified of all injustice, must be carried back to Mass as an acceptable gift to God.

All life, political, family, and religious, but especially economic life, has suffered from the sins of secularism and individualism. In worship, for example, solidarity is achieved by the Mystical Body of Christ. In politics by organization from the municipal to the federal levels. In international society, by the United Nations and such subsidiaries as UNESCO and the International Labor Organization. But solidarity in economic life—from top to bottom—has only just begun to develop—in some occupations and some professions in some countries.

The industry council idea, a Christian program to transfigure the economic order to resemble the Mystical Body of Christ—organic, juridical, and cooperative—stills needs realization.

> If the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body, what the Apostle said of the Mystical Body of Christ: "The whole body (being closely joined and knit together through every joint of the system according to the function in due measure of each single part) derives its increase to the building up of itself in love."[2]

That ideal of Pius XI, which would have forced secularism and individualism into retreat, remains today, twenty-four years later, largely unrealized. What went wrong? Were the social reformers at fault? Was the liturgical movement to blame? Who must bear the burden for the failure to establish a closer tie between the Mass and economic order?

The leaders of the liturgical and social action movement alike failed to understand the importance, the scope and the character of the layman's special responsibility for social reform.

First of all, we underestimated the crucial importance of the layman's role in economic reform. Monsignor William O'Connor of New York says:

> Authority does not and cannot initiate social reforms. It is the function of authority . . . to point out excesses and dangers and to encourage the downtrodden to hope and to struggle for a better day. Social reforms, if they are to be effective and lasting must come from below: they cannot be imposed from above. *It is the vocation of the laity to take this initiative, with the aid and blessing of God.*[3]

During the centuries which saw the rise of modern capitalism in the western world, the Christian layman was left behind in the corporate action of the liturgy. Should anyone then be surprised to find the layman leaving the Mass behind him upon entering his neighborhood, office, factory, playground or legislature? When the Christian layman came to Mass regularly without the gifts of a just social order, why should anyone be surprised to find that the Mass was soon robbed of its revolutionary social character? How often in these years were laymen given to understand that they should approach the altar of God with the gifts of a just economic system: "Leave thy gift before the altar and go first to be reconciled to thy brother, and then come offer thy gift."

---

[2] *Reconstructing the Social Order.*

[3] *The Layman's Call.*

Secondly, the scope of economic reform has been severely limited. The layman's role in economic reform has generally been created in the image and likeness of the priest's. The names of Catholic social action leaders among priests and bishops abound in this country. The great names of Ryan, Maguire, Dietz, Haas, Gibbons, Husslein, Kerby and others are easy to recall. But the laymen are not so easily named or are fewer: a Kenkel, a Hagerty, or a Murray.

In the area of economic reform the priest's influence is limited to writing, teaching, counselling, publishing a paper, running a labor school, and giving inspiration. But economic reform is action from within one's occupation or by the government from without. Setting economic policy or changing economic institutions is pre-eminently the work of the layman.

A concept of economic reconstruction, tailored to suit the priest's role, tends to cut down the importance of the layman's specific job within his own occupation. It is the layman who must devote himself to the tedious task of developing habits, policies, laws and institutions which reflect the Christian spirit. When a man organizes a labor union, influences his professional organization to improve the quantity and quality of medical care, joins in a campaign to end racial discrimination in his occupation, helps improve the general attitude toward manual work, or works to give employees a share in profits, ownership and management, he is engaged in economic reform. These ways of economic reform are not glamorous: attending endless meetings, holding innumerable conferences, devoting evenings to ringing doorbells instead of resting on a sofa before a TV set. Yet these are the ways to reform industry and the professions. They are rarely open to the priest; yet they are almost always available to the layman.

As a result, reform by Catholics has had a tendency to overemphasize the consumer's approach (the method open generally to the priest). The predominant approach of Catholics toward the movie and comic books industries, for example, has been the method of consumer boycott and pressure. While such public pressures were being used, progress toward developing talented, Christian laymen to reform their occupation or profession from within has been extremely slow.

One further example can be cited. As result of the 1949 St. Louis Liturgical Week, devoted to the "Sanctification of Sunday," the Catholic Labor Alliance began a campaign to halt Sunday buying and selling. Since then a national movement of Catholics and Protestants to dis-

courage Sunday buying has come into existence. But the national campaign, thus far, has had slight success. Where the effort did succeed, it was usually the result of close union-management cooperation or of concerted action by businessmen themselves. Occasionally unions and employers were also able to obtain effective enforcement of 19th century laws forbidding trade and commerce on the Lord's day.

The failure to develop articulate and apostolic laymen in unions and management has held back real progress in halting the continually expanding practice of selling autos, furniture, groceries and other sundries on Sunday. Consumer pressure by Catholics, besides running the risk of turning us into an obnoxious pressure group, has only been temporarily effective; seldom has it produced permanent results. Shoppers, pagans and pagan Christians alike, won't buy on Sunday if there's no place to shop.

Thirdly, the character of the layman's role has not always been appreciated. Until recently laymen who did attempt to lead dedicated lives in their union, their profession, or their business, were given an inferiority complex because such activity, it was said, was not parish-centered, because they were not becoming Holy Name Society presidents, head ushers, or carnival workers. We have now begun to recognize the layman's heavy responsibility for restoring to Christ the things of the workaday world outside the parish boundaries. In 1953 Archbishop Giovanni Montini, then Vatican pro-secretary of state, in the name of His Holiness Pope Pius XII wrote the Canadian Catholic social conference:

> If the parish is, in effect, principally ordained for the kingdom of God, it should for all that, know how to interest itself in the institutions and every day realities, which condition the development of the individual person and of civil life; the need and benefits of Christian social action require no explanation, and the parish very evidently ought to collaborate in it. But let us always take careful note of the fact that most of the great social problems, which Catholics must face from now on, both in regard to their particular nature and their solutions, extend far beyond the restricted organization of the parish; such, among so many others, are the problems that have arisen from the creation of large industry or from movements of population. Here a narrow spirit would be harmful to efficacious achievement; the impulse and coordination ought normally to come from a higher source. And the parish ought to respect these new conditions of social action."

Recently, in some Catholic climes, another kind of handicap has been added to those laymen who, thirsting for justice, lovingly dedicate themselves to straightening out the agonizing problem faced by land-

less peasants, displaced persons, and poor wage earners. I refer to the insidious implication that all such apostolic activity in the economic order must be carried on jointly by husband and wife; that it must be couple-centered in all its various phases. Certainly, a layman who takes seriously his vocation in the occupational order, has a heavier responsibility to make certain his wife doesn't become an apostolic widow. But to insist on a "party line," as a few priests and laymen are now doing, that laymen who join hands with other Catholic laymen to help each other in their occupation vocations—*without their wives*—are somehow devastating family unity, will not encourage more laymen to live the Mass on the job.

Ever since the great depression, our Catholic social action organizations and labor schools have been turning out what I would call "rugged individualists." They are dedicated men and women who love God and their neighbor but who have never learned to develop others to follow them and to work in small groups so that many more candles than one can be lighted in the darkness. For just as a man was not meant to live alone, he was not meant to reform the world by himself. If the lay apostolate is to be extended, it must be so organized as to permit many more kinds of people to take up vocational responsibilities, not just the rugged individualists.

Finally, a closer tie would be possible between the Mass and economic order if we recognized that some of the evils which bother the reformers — economic and liturgical alike — have common roots. Within the labor movement, considerable effort is now being expended to increase the participation of lay members (rank and file) in the activities of the union. Lack of active participation in unions is constantly being deplored. From time to time voices are also raised on behalf of restoring singing to union affairs — to cement solidarity and deepen the union spirit. It must be said that the people in the labor movement who worry about this lack of participation are often regarded as its egg-headed fringe. Leaders of the liturgical movement will be happy to learn that they are not the only ones with such troubles.

Other examples could be mentioned. Does not the class consciousness that often harrasses unions and management stem from the same absence of loving solidarity which is found in Jim Crow churches, lily-white councils of the Knights of Columbus, and in cemetery strikes? If the social reformers and liturgists better understood the common character of the problems which beset them, there would be closer

collaboration to dot the occupational landscape with small groups of laymen willing to extend their work at God's altar to their work in the office, field, and factory. Laymen would then be doing what they are asked in the Mass:

"Sing ye to the Lord, alleluia; sing ye to the Lord, and bless His name; show forth His salvation from day to day, alleluia."

DISCUSSION

FATHER SINNER, Fargo, N. D.: I am wondering if it might not be argued that everyone has a real moral obligation to belong to one of the vocational occupational groups in order to discuss the problems of his area. We talk about the privilege and the right of belonging to a union, in the economic order, is there not a corresponding duty to belong to a union, and likewise to a vocational occupational group that would discuss problems of that area? We talk so much about these things and at crucial times such as ours it seems that it is almost a necessity, even a serious moral obligation to belong to such a group. The importance of the discussion of these things is, I am sure, obvious, but how little action seems to be taken along these lines! Could it not be argued there is a moral obligation to belong to such a group?

MR. MARCINIAK: I will leave that to the moral theologian, but I would like to say something, which perhaps is formed in another way. In the pluralistic American society where we have professional, trade and union organizations, in contrast to other countries where there are religious trade unions and religious professional associations, I think the erection side by side with the intention of influencing these occupational organizations, is an absolute necessity if we are to meet the challenge of secularism. I don't see how else it can be done. I think we have to get extroverted influences of organized Catholics operating in the occupational order. I think that from the point of view of charity, it is clearly in my mind, an absolute necessity.

NED CUMMINS, St. Bernard Seminary, Rochester, N. Y.: Today we heard that in order to make the liturgy active in the world outside, one must not only know the liturgy but he must also know those institutions themselves. I am wondering if you could give us, especially those of us who are preparing for the priesthood, some practical steps in familiarizing ourselves with the economic environment in which we live; for example, a knowledge of the problems of the workers; of util-

izing the economic situation and things like that. How would we form our mind towards developing a working knowledge of the economic institutions surrounding us?

MR. MARCINIAK: It's pretty hard to give you a general answer, because the conditions of a seminarian differ from seminary to seminary. There are certain things you can do in some seminaries which you are not permitted at others. That can be a problem. I would make three suggestions, however, for seminarians. Firstly, whenever you get home from the seminary, keep your ears and eyes open, be an observer, see the people in your neighborhood and their problems. The next suggestion I have is to read publications such as *Work*. Thirdly, if after ordination you are assigned to the occupational apostolate, uninformed and uninitiated but willing to learn, you can learn by listening. Those are the three practical suggestions I have.

FATHER COFIELD, Los Angeles, Cal.: I am wondering, if any groups of the occupational apostolate have developed in the country, whether they have developed with the YCW or CFM techniques, material and the rest; and whether they were successful in starting study and action groups?

MR. MARCINIAK: We have been trying in Chicago, in Boston and elsewhere to set up what we have, for the time being in an off the record fashion, called service committees. Men who are interested in being of service through their occupation or profession get together regularly. They discuss from the point of view of the gospel and the liturgy, the practical problems they face day to day. I can say only that we have had some moderate success. We are working and striving for more. If any here are interested, I would be glad to talk to them after this program. Efforts are being made all over the country to offer leadership to men who are Catholic and apostolic, who want to do something with the problems of their trade, profession or agricultural community. We have tried doing something with the service committees; how far we can go beyond that will depend on our own energy and the work of the Holy Spirit in the next couple years.

A PRIEST, London, Ontario: In reference to meetings of leaders of both management and labor, it always seems to me that with such meetings and study groups there is a preponderance of one side or the other. I am wondering if you have had any experience about some of the ways to make sure that in such a group, some real progress would be made to bring the two types more closely together.

MR. MARCINIAK: This is an area in which generalizations are very difficult because we know so little. We have very little experience in the matter. If you want a curbstone opinion based on this little experience, I will give you that. Only regard it as a curbstone opinion; nothing more. I would impress upon you to beware of the different levels which you find among people in unions and in management. There are different levels of their appreciation of their mission as layman; different levels of knowledge about the Church's social doctrine; different levels of interest. Some men just corral when invited to a meeting. Do try your utmost to get them all of much the same level. It is not too easy in the beginning to get people from both unions and management to work together in a down to earth way regarding their common problems. It is not very easy and my own suggestion would be that in the beginning it should not be tried. I would like to get people from mangament who have much the same status in the field. Don't get a man who is a corporation president with another who is just an underling in management. This naturally holds true for union representatives. Invite men who have pretty much the same status in the union—all shop stewards or all local union presidents or all full time union officials. Bring people together of that kind and I think you might have some success. I don't think it necessary to get union and management people together in the same room, in the same meeting and in the same discussion to dull the edges of the class war. At some stage it might develop that way. There are plenty of opportunities if we ever really get going in the occupational order to bring labor and management together. That is a curbstone opinion.

A PRIEST: I don't want to cast any unimportant light on the subject brought up by the speaker. It seems to me that since we are talking about social reforms, why don't we consider the greatest part of society, the most basic part of society, the family? Why don't we look into the family workshop which is probably the most important workshop in the country? Why don't we look at the most important product produced in our country, the Catholic and Christian character? Why don't we try to reform parenthood? It is not a 40-hour a week job but a 168-hour a week job. Why don't we change the idea that three to get married means the husband, the wife and the television set? Why don't we take a little bit of this into consideration? Why don't we put the mother back in the home where she belongs?

Regarding the question of how we do this, I would like to suggest that we use existing organizations at least temporarily. Why couldn't

we use organizations like the Knights of Columbus to start these things. There is the Holy Name Society. There are women's organizations in the parish. Start the thing rolling there with the hope of getting it going on a more organized level. Start with a group like the Knights of Columbus. Place these problems before them through panels, through speakers, then through discussion. By all means emphasize with the discussions, some judgement and then some action. Many times no action comes from discussion. But I don't see why we can't use existing organizations to get the ball rolling. We can make these organizations dynamic by discussing economic and social problems and liturgical problems. We fail to use existing organizations. The Knights of Columbus, for example, are a happy mixture of working man, business and management. Why not use that set-up to begin your work? Granted that it isn't the ideal, but it can be used, it seems to me, to begin the work of discussing the real problems of what to do and how to do it, and the work of reform in the social and economic order.

MR. MARCINIAK: You recall that I said we do not have too much experience in this field. I do not know if your suggestion comes from experience or not. I could give you a curbstone opinion again, based upon limited experience. I would say that what you are suggesting as a solution to the problem is not the easiest way to do it. It is very difficult to tackle most of the problems I have raised in the occupational and professional order through the organizations you have suggested. This would be very difficult for a whole host of reasons. Maybe there are other people with experience who can say that it can be done. I am willing to listen. We are only starting in this field. I am not too sure, Father, that it can be done as simply or as easily as you suggest.

JOSEPH MAGUIRE, St. Joan of Arc Parish, Worcester, Mass.: I am wondering if we couldn't use something like the St. Vincent de Paul Society? This group meets each week and in most parishes comprises a group of the best men of the parish. Have them become aware of their responsibility. Not so much in the manner of a discussion between labor and management, but a discussion concerning Christian living which they would attempt to carry out in their daily lives. If they were Mass conscious and aware that this was something to live that would be a little start because you have there the best men of the parish.

MR. MARCINIAK: Let me say this. I think that most of the organizations which have been mentioned here were formed for a specific purpose. I am not too sure that all these organizations will serve the

purpose under discussion. I do not know if it is fair to constrict these organizations unless we are sure of our plan. I do not think it is fair. Certainly I would say that we ought to start with the ideas which we have. We can theorize all afternoon about what we can do with this or that organization. From the limited experience we have had, I suggest this. Get eight men, or five for that matter, or eight girls; take this raw material and work with it. Now it might be that these eight men are members of the St. Vincent De Paul Society. I do not think we ought to impose too many obstacles upon a group of eight men. You would then have to sell them on occupational responsibilities as well as the duties of the St. Vincent De Paul Society. Maybe we are getting too much off the field, but I would say that we should not theorize this afternoon as to how this should be done.

SISTER MARY JANET, Catholic University, Washington, D. C.: Mr. Marciniak has pointed out that it is impossible to carry the liturgy into the pastorate, farm life and business life unless the meaning of the liturgy is brought home to the people. The connection is shown. I believe that since there are a great many teachers present, as well as many parents of our pupils, that we might point out that the same thing is true in regard to pupils. I believe we cannot fully teach our pupils the meaning of liturgy and life, unless we also give them an opportunity to see what cooperative action means in places other than church at Mass. Therefore, there is a growing movement in our Catholic schools to promote in every possible way, knowledge, understanding and practice of the social thought of the Catholic Church. Outstanding leadership in this respect has been given to the Catholic University of America by the Commission on American Citizenship, with which many people here are familiar. This organization, even at the elementary school level, particularly through the so called Catholic Civics Club, is promoting among children an understanding of Catholic social principles and allowing them to put these principles into practice in various ways. Opportunities are provided even for them to step out into the community outside the school. All is done in accordance with their age level. Above all are they helped to see that being a Christian means more than simply attending Mass and receiving the sacraments, that it is also the assuming of responsibilities in society.

CHAIRMAN: What has been said and done in the first two days of this Liturgical Week has stressed the manner in which the liturgy empowers and implements the whole Mystical Body to offer perfect praise to God in perfect ways. Today and tomorrow we have to catch some glimpses of the inherent power of this same liturgy to bring to man on every level of his terrestial exile those things which are for his peace.

The next speaker is known to all of us in this diocese, from what he writes in such a thought provoking way in the pages of our diocesan weekly. Undoubtedly, many among you who have come from afar, have also come to appreciate highly the fruit of his thoroughly Catholic thinking from the pages of your own diocesan paper. I simply say that we await with high and eager expectancy the message of the Very Reverend Monsignor George G. Higgins, director of Social Action Department of the National Catholic Welfare Conference.

THE MASS AND POLITICAL ORDER

Very Rev. Msgr. George G. Higgins
Director, Social Action Department
National Catholic Welfare Conference
Washington, D. C.

"It is not without a purpose," our Holy Father told the College of Cardinals in June 1947, "that Divine Providence has disposed that never more deeply, perhaps, than at present, have all the faithful of the Church on earth felt conscious of sharing intimate membership in the Mystical Body of Christ."[1] The Holy Father seems to be referring here in a particular way to the activity of Christ's members in the temporal order and, more specifically, in the political order. In other words, the specific providential purpose which he here discerns in the growing awareness or consciousness of membership in Christ's Mystical Body is the restoration of peace and political order.

Since this growing awareness of membership in the Body of Christ includes or, better still, is normally the result of a more intimate sense of sharing in the Holy Sacrifice of the Mass, the supreme corporate act of the Body of Christ, it would seem unnecessary to explain, much less

[1] His Holiness, Pope Pius XII, "The Problems and Dangers of Our Day," June 2, 1947. (*The Catholic Mind*, 45:449 ff).

defend, the title of this paper, "The Mass and Political Order." And yet I have the uneasy feeling, amounting to a fear, that perhaps the title is open to a certain amount of misinterpretation or misunderstanding. This fear is based in part on the fact that even among professional students of the liturgy there has sometimes been a tendency to claim for the Holy Sacrifice of the Mass a specific type of influence in the political order which it does not have and which can only be attributed to it by way of rhetorical license and at the obvious risk of confusing the natural and the supernatural. For example, it is sometimes said that the liturgy in general and the Mass-liturgy in particular were principally, if not exclusively, responsible for the so-called golden era of Christian culture and political order which was the Middle Ages.

This is a theological as well as an historical over-simplification, as Father Louis Bouyer reminds us rather pointedly in the concluding pages of his recent book, *Liturgical Piety.*

> Many people think that, granted that there is antagonism between Christ and the Prince of this world, nevertheless since the victory has already been won on thte cross, Christians can, as it were, exploit this victory so as to cause Christ to reign, here and now, in this world . . . People who think along these lines usually tend to bring up what was, or is believed to have been, the state of things in the Middle Ages, when church and state were in perfect agreement and Christian principles were the acknowledged principles of the whole life of human society. Not all of these people, of course, hope for a new Middle Age . . . but they do hope for something analogous—for a world in which, in one way or another, the law of God should once again be accepted as the general law of society. Neither sin nor death were done away with, or could be done away with, by such a society, and to confuse the bringing about of such a society . . . with the coming of the kingdom of God is to make a great mistake. The result of such a mistake must be the deterioration of the whole idea of the kingdom, an impoverishment that takes away from it almost all its evangelical content . . .[2]

Secondly, from the historical point of view, Father Bouyer questions the extravagant or exaggerated claims which are sometimes made with reference to the Middle Ages, as does Father Joseph Lecler, S.J. in a recent book entitled, *The Two Sovereignties — A Study of the Relationship Between Church and State.*

> The external prestige of the Church in the Middle Ages was not, as events were to show, without its drawbacks. Some of these strike the historian at once: the increasing entanglement of the Church in temporal affairs, the anti-clerical reactions, alike of individuals and of communities, the struggles for supremacy with the civil authorities. Other disadvantages were

---

[2] Louis Bouyer, *Liturgical Piety*, p. 259. (University of Notre Dame, Notre Dame, Indiana).

> less apparent, but would later on show themselves to be of equal gravity. We gladly recognize that the Middle Ages gave the world an outward semblance of Christianity; but what, on the other hand, did they do to ensure that the people were truly Christian at heart, and that the clergy received the spiritual formation which they required? Such investigations as have been made into the state of religious instruction amongst the people, the education of the clergy and the intensity of sacramental life suggest that a disappointing reply must be given to this question and that little was in fact done.[3]

This whole question of the specific influence or role of the liturgy in the temporal or political order is intimately bound up with the larger question: What is the role of the Church, the Mystical Body of Christ, in the temporal order? This is an enormously difficult question to which many of the best minds in Christendom have addressed themselves. It cannot be answered briefly except at the risk of heresy, but certainly any adequate answer would have to take account of the point which is made by Father De Lubac when he says that

> The Church's proper mission is not to assume the general direction of social movements any more than of intellectual ones, though she may exert on both, in many different ways, an influence without compare.[4]

These few references from Bouyer, Lecler, and De Lubac could be multiplied almost indefinitely from the writings of other contemporary scholars such as Maritain, Christopher Dawson, Father Gerald Vann, Father Thomas Gilby, to mention only a few of those who, in discussing the role of the Church in the temporal order, have felt it necessary to emphasize the distinction between the natural and the supernatural. The practical bearing of this distinction on the subject of our own paper can be illustrated by a few examples based on personal experience.

Shortly after World War II an extremely well-informed German priest told me, on what I am prepared to accept as reliable evidence, that the Nazis, far from being worried about the pre-war growth of the liturgical movement in Germany, secretly encouraged it. According to my informant, they felt that an intense preoccupation with the liturgy would serve to distract the attention of Catholics and make them less inclined to engage in political action. Whether this report is accurate or not, the record will show, I think, that some of those most actively engaged in the liturgical movement not only in Germany but in other

---

[3] Joseph Lecler, S.J., *The Two Sovereignties—A Study of the Relationship Between Church and State*, pp. 82-83. (Philosophical Library, New York).

[4] Henri De Lubac, *Catholicism*, p. 202. (Longmans, Green and Company, New York).

countries as well did make the mistake of ignoring political and social problems or, even worse, of at least passively favoring political programs which they should have actively opposed.

Needless to say, this is not an argument against the liturgical movement. It is merely an argument against expecting the liturgy to supply, as it were *ex opere operato,* for a lack of political prudence or political wisdom on the part of particular individuals or communities.

The same danger exists to a certain extent at the present time even in the United States—the danger of assuming that merely by expanding the liturgical movement or merely by training more people to participate actively and intelligently in the sacred mysteries we can more or less automatically bring about a better political order. Even a superficial analysis of the facts of political life will demonstrate, I think, that this is not true. The reason it is not true is suggested by Maritain when he says:

> It is not enough for a population or a section of the population to have Christian faith and be docile to the ministers of religion in order to be in a position properly to judge policital matters. If this population has no political experience, no taste for seeing clearly for itself nor a tradition of initiative and critical judgment, its position with respect to politics grows more complicated, for nothing is easier for political counterfeiters than to exploit good principles for purposes of deception, and nothing is easier for human weakness than to merge religion with prejudices of race, family or class, collective hatreds, passions of a clan, and political phantoms which compensate for the rigors of individual discipline in a pious but insufficiently purified soul.[5]

Father Thomas Gilby, O.P. makes the same point even more trenchantly when he says, at the obvious risk of being misunderstood out of context:

> Statesmanship cannot be treated as a mere prolongation of ethics, for it is a quasi-independent art, working in its own proper medium, and its style should not be cramped by the moral law. Its decisions are not wholly reducible to the rules of morality, nor, for that matter, to any rules at all.[6]

There is still another danger involved in blurring the line between the natural and the supernatural or in attributing to the Church a temporal function or role which she does not have and does not want to have. This confusion can result in a sort of social and political quietism

---

[5] Jacques Maritain, *Christianity and Democracy*, pp. 62-63. (Charles Scribner's Sons, New York).

[6] Thomas Gilby, O.P., *Between Community and Society*, p. 13. (Longmans, Green and Company, New York).

which inclines pious people to sit back and wait for ecclesiastical authority to provide ready-made solutions to the political and social problems of the day. Father De Lubac is only one of a dozen or more contemporary theologians who has called attention to this phenomenon:

> Obedience, necessary as it is, is not always enough, and the papacy has not always spoken at once. That does not mean that it was lacking in its duty. But among Catholics there were not always to be found enough men living their faith so intensely and so intimately in touch with the life of their times as to feel at once particular difficulties as they arose, and to find, within their own province and on their own responsibility, the required solutions. Lack of initiative preceded lack of submission, and this latter was sometimes only too real and far too easily discernible.[7]

Nothing that we have said thus far should be interpreted to mean that there is no relationship between the liturgy and the social apostolate or between the Mass and political order. Quite the contrary. Even in the temporal order, the liturgy is more important than sociology or economics or political science, but it should not be confused with and, above all, should not be regarded as a substitute for these disciplines. Other things being equal, an individual or a congregation which is steeped in the liturgical life of the Church will be better prepared for political life than one which is not. But the other things have to be equal. The liturgy is not a substitute for the art of politics, which is made up in varying degrees of common sense, practical experience, an intimate knowledge of past and present facts, and at least a working knowledge of the principles of political science and political ethics. To expect the liturgy, even when it is lived most intensely, to make up for a lack of any of these elements or ingredients is to subscribe to what Father Gilby has aptly termed "the linotype school of history." He says that theologians, like metaphysicians, are particularly susceptible to the attractions of this school of history and, "can be usually found to argue, like a Cobdenite or a Marxist, that if certain ideas are applied then they are bound to produce certain results."[8] He adds that this method of reasoning, while legitimate within limits, fails to take into account the fact that circumstances alter cases and that political judgments are approximate and provisional because their subject is imprecise and shifting.

After such a long and negative introduction, the time has come to say, that, by the same token, those who expect to redeem the temporal order merely by temporal means or merely by teaching the abstract

---

[7] Henri De Lubac, *op. cit.*

[8] Thomas Gilby, O.P., *op. cit.*, p. 81.

principles of social and political ethics or merely by expounding the encyclicals have also succumbed to the attractions of the linotype school of history. They, too, are attempting to accomplish the impossible. All of the tools which they are now using are admittedly necessary, but it is still the Mass which matters most—even in the temporal order. And if it is true that some of those involved in the liturgical movement have underestimated the importance of social and political action, it is equally true, as a Lutheran writer has recently stated, that some of those engaged in social and political action "have not been so quick to acknowledge the life of the liturgy as the fountainhead of their efforts as liturgical leaders have been to insist that Catholic living must be grounded in the sacramental life of the Mystical Body."[9]

In one sense of the word, comparisons of this sort are rather meaningless, if not odious, for in this country at least a large number of Catholic social actionists have been active liturgists and *vice versa.* Be that as it may, this particular meeting of the Worcester Liturgical Week, which brings the two groups together in such great numbers, is a good omen for the future. It means, if you will, that Father Geaney's slogan of a few years ago, "Keeping Things Together,"[10] is now the joint slogan of both movements. Surely this is a great step forward and one which would have gladdened the heart of Virgil Michel, that great pioneer who, well in advance of his time, consistently emphasized the relationship between the liturgy and social action and so perfectly reflected or exemplified this relationship in his own remarkably fruitful apostolate.

Coming back to the particular subject of our own paper, let us try to explain all too briefly why it is still the Mass which matters most even in the political order. Suhard provides an important part of the answer when he says that the priest, "as the adversary and conqueror of man's enemy within . . . is God's best ally on earth and the world's best citizen."[11] The priest is the world's best citizen pre-eminently when he offers the Sacrifice of the Mass, for the Mass is the supreme source of asceticism and penance, without which, Suhard reminds us, "there can be no salvation of the temporal order." The temporal order, he says, "can only be saved by conversion. The only way is the *via dolorosa*

---

[9] Ernest B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church.* p. 126. (University of Chicago, Chicago).

[10] Dennis J. Geaney, O.S.A., "Keeping Things Together" (*Orate Fratres*, now *Worship*, January 1951, St. John's Abbey, Collegeville, Minnesota).

[11] Emanuel Cardinal Suhard, "Priests Among Men" (*The Church Today—The Collected Writings of Emmanuel Cardinal Suhard*, p. 299, Fides, Chicago).

followed by Christ on the way to the cross. The supreme act of the world's salvation, which alone can accomplish it by transfiguring the world, is the Sacrifice of Calvary, extended through time as the Sacrifice of the Mass."[12]

This conversion from human selfishness or sin is necessary for the salvation of the temporal or political order under any form of political government, but it would seem to be peculiarly necessary in a democratic state. Under a non-democratic political system the average citizen is not too deeply implicated, if at all, in the failures, much less the crimes, of the regime. In varying degrees, he is merely a passive creature of the powers that be, whether these powers be tyrannical or benevolent. Under such a system of government it might be true to say that 99 per cent of the trouble (political trouble, that is) is caused by one per cent of the population; but, with apologies to the Christopher movement, I would suggest that this slogan, if it is used too often or too loosely in a democracy, is calculated to produce a record crop of Pharisees.

A democratic state, as Pius XII has remarked more than once, "imposes steep demands on the moral maturity of each citizen."[13] This means that each citizen is to some extent responsible for the contemporary failures of democracy, a few of which are catalogued as follows by His Holiness:

> 1) the disinterestedness in public affairs that shows itself among other ways by failure to vote;
>
> 2) . . . financial frauds that have repercussions on the moral life, and on the social and economic equilibrium of the country;
>
> 3) . . . the sterile criticism of authority and self-centered defense of privileges in contempt of the general interest.[14]

A man would not have to be a cynic to add to this list, which is admittedly incomplete, but surely he would have to be a naive optimist to expect the list to be reduced by a purely rational appeal to the natural virtue of patriotism. Political selfishness or dishonesty is not merely unpatriotic in the popular sense of the word; it is sinful in the theological sense of the word.

---

[12] Emmanuel Cardinal Suhard, *op. cit.*, p. 298.

[13] His Holiness, Pope Pius XII, "Letter to Semaines Sociales of France," July 1954. (NCWC News Service, 7/19/54).

[14] *Ibid.*

Thanks be to God, there is at the present time a growing awareness of the fact of original sin in the discussion of political problems. Non-Catholic theologians such as Niebuhr have made it respectable—indeed, almost popular—to talk about what was once dismissed as an outmoded Catholic myth. And even an agnostic socialist like R. H. S. Crossman of *The New Statesman and Nation* has been heard to tell the Fabian Society in England that "Judging by the facts, there is far more to be said for the Christian doctrine of original sin than for Rousseau's fantasy of the noble savage, or Marx's vision of the classless society."[15] Mr. Crossman asks in another context,

> If you do away with religion, do you not fall into the modern secular religions which impose a tyranny far more barbarous even than that of the Inquisition? That is the problem in 1950, which the agnostic, such as myself, is bound to face. I have put it to myself often this way. I can be a humanist in the first generation of rebellion against organized religion, but how can my children have the same humanist conviction when I have given them no pattern to rebel against? What happens to the second generation of agnostics?[16]

What happens to the second generation of agnostics will depend in large measure on the ability of this generation of Catholics to give the agnostics a sense of sin and then to spread among them the good tidings that mankind was redeemed from sin by the Sacrifice of Calvary which is extended through time as the Sacrifice of the Mass. They must be taught by word and example that it is the Mass that matters most even in the political order, for it is the Mass which is the primary source of asceticism and penance without which there can be no conversion from human selfishness or sin and no redemption either of individuals or the temporal order.

From the positive point of view it is, again, the Mass that matters most even in the political order and especially in a democracy. Democracy is based on a sense of the priceless dignity and worth of the individual man coupled with a sense of the dependence of all men on one another—a sense of working together to make it succeed. It is a government of, by, and for the people, not as isolated or atomized individuals, but as brothers living and working together, with a minimum of external compulsion, for the common temporal good of all. It speaks well

---

[15] R. H. S. Crossman, "Towards a Philosophy of Socialism" (*New Fabian Essays*, p. 8, Turnstile Press, London).

[16] R. H. S. Crossman, "Socialist Values in a Changing Civilization" (*Contemporary Social Reform Movements*, Edited by John Eric Nordskog, p. 171, Scribners, New York).

for poor human nature that men should even try to make such a system of government work, for the demands which the system makes upon its citizens, one and all, are almost superhuman. Indeed, they are superhuman in the final analysis, for democracy cannot long survive, let alone fulfil its highest purposes, on a diet of purely natural virtues. As Maritain has pointed out,

> Right political experience cannot develop in people unless passions and reason are oriented by a solid basis of collective virtues, by faith and honor and thirst for justice. The point is, that without the evangelical instinct and the spiritual potential of a living Christianity, political judgment and political experience are ill protected against the illusions of selfishness and fear; without courage, compassion for mankind, and the spirit of sacrifice the ever-thwarted advance toward an historical ideal of generosity and fraternity is not conceivable.[17]

Over the long haul, in other words, it is not conceivable without Christ, which means without the Church, in which as St. Gregory the Great has said, *unusquisque et portat alterum et portatur ab altero* ("each one supports the other and in turn is supported by the other"). De Lubac, who quotes this definition of the Church from Gregory, goes on to say that "This sense of a common salvation and of a fellowship of all in relation to all is the best possible preparation for social tasks —it is the best introduction for everyone to 'Social Catholicism'."[18]

More specifically, it can be said that this "sense of a fellowship of all in relation to all" is one of the principal fruits of the Holy Sacrifice of the Mass, not only in the supernatural order but, *servatis servandis,* in the political order as well. The spiritual force for the development of this fellowship comes from Christ, from the Mystical Body, the corporate Christ. The great embodiment of this force in the world today is the liturgy and especially the Mass, which is Christ and people acting together. The Mass shows forth the supreme worth of the individual. The individual is present at Mass as a divinized creature, and the Mass in turn enhances that divinization, that supreme worth. But the individual is also present at Mass as a member of the group—acting, giving, receiving, worshipping together with his fellow Catholics. This corporateness, this sense of a fellowship of all in relation to all, should be and must be carried into the political order where a man's individual contribution is more important thtn he thinks it is. Who can estimate the importance of a single vote, even in the primaries, at a time when,

---

[17] Jacques Maritain, *op. cit.*, pp. 63-64.

[18] Henri De Lubac, *op. cit.*, p. 203.

in the words of Pope Pius XII, "the quality of elected representatives is a matter of life and death in a democracy."?

This problem of striking the proper balance in the political order between the individual and society—so perfectly exemplified in the Church by the "fellowship of all in relation to all"—has never been perfectly resolved at any stage in human history or in any given country, including our own. The pendulum of history has swung back and forth between the extremes of individualism and collectivism in one form or another. At the present time, taking the human race as a whole, the scales would seem to be weighted in favor of collectivism. This is not true, of course, in the United States, which, in spite of all its faults, is one of the most successful political experiments in the history of the world. We have probably come as close as any people in history to striking a happy balance between the extremes of individualism and collectivism, but we dare not rest on our laurels. We have yet to formulate a completely satisfactory theory of democracy. Even today, as one political theorist has recently pointed out, we still concentrate too single-mindedly upon the individual as the sole unit of society and upon the state as the sole source of legitimate power. To be sure, we do not officially prohibit the formation of voluntary associations midway between the isolated individual and the state. On the contrary, we have an abundance of such organizations—many more, indeed, than one would suspect from reading our official mythology. Nevertheless, we have not yet formulated a theory of democracy that includes these organizations, that makes them indispensible to free, representative government.

The liturgy will not supply us with such a theory, but it can and should spiritually prepare the Catholics of the United States to take the lead in developing such a theory as one more step forward in mankind's quest for a more perfect community in the political order. The liturgy and more specifically the Mass-liturgy is the great source of those virtues of justice and charity, in the absence of which the quest for community is bound to end up either in extreme individualism or in some form of collectivism.

No other country in the world is better prepared than our own to direct this quest for community in the right direction. And no other country is under a greater obligation to do so. To cite an example which is of particular interest to me because of my work at NCWC, it can be said, without fear of contradiction, that never before in modern times

has a country as important as the United States been in such a favorable position to combine the values of prudent and sound economic planning with the values of freedom under a system of private enterprise. In many other parts of the world it has been too readily taken for granted that economic planning for the general welfare is primarily the responsibility of government and only secondarily, if at all, the responsibility of free associations of workers and employers. This has led to various types and varying degrees of statism, some less objectionable than others, but none of them desirable, to say the least, from the point of view of Christian social teaching. If we in the United States can succeed in ushering in a new era of labor-management-government cooperation which will combine the values of planning with the values of freedom, we will have the satisfaction of knowing that by our example of Christian brotherhood in action we will have benefited the rest of the world as well as our own country.

America will not be able to meet this challenge or fulfill this providential role unless, in the words of Maritain, it is prepared "to raise up the religious and spiritual potential of its democracy to the height of the cross."[19] And it cannot "raise up the religious and spiritual potential of its democracy to the height of the cross" unless the Catholics of the United States provide the leadership which can rightly be expected of them as members of Christ's Mystical Body. Our Lord said, "If I be lifted up, I will draw all things to Myself"—all things, political life included. In the words of the Collect of the Mass for the feast of Christ the King, He is "the King of the whole world through whom God has willed to restore all things anew"—all things, political life included. It is our inestimable privilege as members of His Mystical Body, who are lifted up with Him in the Holy Sacrifice, to cooperate with Him in this holy work of universal restoration and redemption. Our fellow citizens are sometimes more proficient than we are in the art of politics. This is a most unfortunate situation and one that should be corrected as rapidly as possible, for grace supposes nature. A missal, in other words, is no substitute for Roberts *Rules of Order* during a parliamentary debate, nor is a well-trained *schola cantorum* a substitute for a well-trained political caucus. Both, of course, are necessary —the liturgy and political action. But we, the Catholics of the United States, are in a favored position to exercise sound political leadership, for it is still the Mass that matters most even in the political order.

---

[19] Jacques Maritain, *op. cit.*, p. 32.

DISCUSSION

CHAIRMAN: Many of us in the audience of my generation long conditioned by radio broadcasting, must often times in the past few years have had a poignant sense of disillusionment when our favorites of radio days were shown to us on television screen. What we have had the extreme pleasure to hear and to see in this past half hour is a very happy proof that what the eye sees and what the living voice gets over to us did not dispel the charm woven by the ear or the spell cast upon us by the pen. Msgr. Higgins may feel very well assured that he has lived up to what we have come to expect of him. We deeply appreciate the sharing with us of his profound wisdom in his subject of which he is the expert. We are most grateful to him. The session is now open to questions from the floor.

FATHER MICHAEL MARX, Collegeville, Minn.: I agree a hundred percent with what Msgr. Higgins said, but I wonder if a few statements aren't open to some misunderstanding. For example, his comparison of the American liturgical movement, with the German liturgical movement of the twenties and thirties, the thirties in particular. I remember Father Reinhold telling me that the great mistake made in Germany was to keep the liturgy in the monastery or in the scholars study. As long as the liturgy didn't get into the lives of the people, the Nazis did not have to worry about the liturgists. In this country, I am happy to say, that did not happen. Very early, the liturgy was made part of the lives of the people. In doing the life and works of Father Virgil Michel, I was surprised to learn that there was no periodical in this country, which so early, so consistently and so strongly, pleaded for Catholic action. You can read that in the first five volumes of *Orate Fratres*. As far as I can figure out, the leaders of the liturgical movement in this country through the years, have not been sanctuary people. They have always tried to relate the liturgy to life, the Christian life. Surely we must have a healthy, natural social order before we can have a healthy supernatural social order. We need to be good economists, political scientists and sociologists as well as good liturgists, or Christian thinkers. But it seems to me the effort in this country too often stresses the purely natural. I like to recall in that connection, the statement of Pius XI where he said that "all true social reform stems from the sanctuary."

MONSIGNOR HIGGINS: I think we are in agreement, Father. When I checked back on the text, if I read it as I wrote it, I phrased that a little more carefully, perhaps more than your summary would

indicate. I said, "Perhaps some liturgists in the United States have done so and so; if they haven't, God bless us all." Maybe there was no need to say it at this conference. But I said perhaps some social actionists have gone to the other extreme, and if they haven't, so much the better. I am not interested in pointing the finger at anybody, including myself. I would say this, however, just as a casual opinion, that while it may be true that we have in many cases underestimated the importance of the supernatural and relied on the natural means, you can still count on the fingers of a few people's hands, the number of really active Catholics in the social action movement in the United States. I dare say that I was probably eighteen years old, and most of the people in this audience could say the same thing, that they were probably at least eighteen years old, before they heard any discussion of the social problem in the sermon at Mass; whereas they heard countless sermons, as they should have, on the importance of the supernatural. I am not particularly worried that we have gone to any great extreme in underestimating the supernatural. I think this conference is a good proof of the fact that there is a good balance developing in the United States and if the extremes on either side are fewer than I think they are, I am very happy.

RICHARD DICKSON, Rochester, N. Y.: Msgr. Higgins, I have a very pertinent question. I am a very busy layman who doesn't have too much time for reading. I am very interested in liturgy and would also like to be more interested and more informed in politics. What would you suggest as short, concise and very informative reading?

MSGR. HIGGINS: I have a bad memory and I am a long way from my library. Somebody said the other day that the palest ink is better and more reliable than the strongest memory. That is the way I feel today and if you will drop me a note, or better still, drop a note to some good political scientist, an expert in this field, he or I would be glad to help. But I would not care to make any suggestions now because I haven't any off hand ones to make.

ROBERT L. SHEA, Catholic University, Washington, D. C.: As a metaphysician by trade I am very interested in the liturgical movement. I wonder if there could not be a more explicit mention of the basic principles of metaphysics in our whole approach to the liturgical movement and to the influence of the liturgy and the movement, to all the various aspects of society. St. Thomas on occasion refers to metaphysics as one of the divine sciences. Then, too, metaphysics of itself always walks that tight rope between faith and reason which seems

to be joined in the liturgy. It would seem that there should be more of an explicit study of metaphysical principles as a basis for all of our study of the liturgy. Do you agree?

MSGR. HIGGINS: I can not disagree, but I am not a metaphysician. I would love to hear you give a speech on it. I find it very interesting but I don't see how I can disagree.

FATHER ROBERT HOVDA, Berlin, N. D.: We have many liturgists who are extremely social minded, and we have a lot of politicians who are concerned about liturgy, the center and the source of the Christian spirt. You pointed out so beautifully the relationship between the supernatural and the natural order. When we are at the feet of the Church's magisterium in the liturgy our attitude, while it isn't a passive one, doesn't require the same kind of originality, the same kind of activity that a layman who is active in the political order needs. There is a common attitude that always seeks a party line. So we look for little clues in our diocesan paper. And if there is a small political reference, we take it as the Catholic party line and follow it. Then we run into another apparently conflicting reference—so that we have two Catholics saying two different things on a rational plane.

MSGR. HIGGINS: I agree with you that there is a tendency—I have done it myself frequently and I have been rightly criticized for doing it—of carrying over into the temporal order, a type of certainty and uniformity which we have in the faith, for which there is no place in the temporal order. And as one who has thrown more than his share of papal document and episcopal statements at people who disagree with him, I am gradually beginning to learn my lesson, I think, because the longer I live, the more convinced I become that so many of the temporal problems we are wrestling with are far too complicated to be solved by any simple solution. We have the supernatural order, we have supernatural aid, we have basic Catholic principles. But one of the paradoxes of modern life to me is, that in many fields, the people who sometimes do the best job of applying those principles are in God's mysterious providence people who lack the supernatural aids we have, and who lack the guiding principles that we have with such certainty from the Church. One of the things that should come out of a sound liturgical revival, is a certain sense of maturity in our lay people which will enable them to be more politically mature, politically wise, politically prudent without the necessity of trying to rationalize or defend all of their positions in the name of an official religious posi-

tion. It should develop them into more mature Christians who can make decisions in conformity with the authority of the Church, without having to turn them over to ecclesiastical authority, the parish priest or any one else.

FATHER JOHN HAYES, Chicago, Ill.: I wonder if Msgr. Higgins would agree to recommend to Mr. Dickson and the other good people here who are interested in keeping up with political developments, the regular reading of *America.* It is possible that Mr. Dickson and other people here already read it, just as they would read *Worship* to acquaint themselves with the development of the liturgical movement. It might be possible to present that as a practical suggestion.

Concerning your talk, Msgr. Higgins, may I say that part of it might have been put into the subjunctive mood. I refer to that part in which you said that the Mass is a creator of good citizenship even though that is not its prime purpose. The Mass, as you described it, is supposed to produce good citizens by being an experience of asceticism, a lesson in personal dignity, a teacher of the common good of brotherhood or of solidarity. I agree that in an ordinary Sunday morning congregation there is a certain amount of asceticism. People get to church under some difficulty and especially on a hot day they are getting an ascetical experience. I do not know whether all, except for a few instances, come out with a great sense of sacirfice or of solidarity, or personal dignity. Maybe a man might be justified in concentrating upon these ends for a while, because they do seem rather difficult to attain.

MSGR. HIGGINS: I said, Father, that the Mass *should* be the source of these things in the temporal order. If it isn't, there is an added reason for insisting, as I did rather hurriedly, on the possible danger of insisting too univocally on uncritically on the importance of the liturgy as the school of Christian teaching, or of Christian learning. It is quite possible, I should think, for a person to go to Mass all of his life, and, if the Mass has not been properly explained, not only with direct reference to the Mass itself but with some of its overflow, that is—its implication in the social order and in private family life—many of these things which we could learn from the liturgy, will not be learned.

Concerning *America,* I think it ought to go down in the official record, that two secular priests publicly recommend the reading of the Jesuit magazine, *America.* I would like to add, however, just to add a little competition, that I would also like to see them read the *Commonweal.*

EVENING SESSION

AUGUST 24

Chairman

Rt. Rev. Msgr. John F. Gannon, V.G.

Diocese of Worcester

"In the days of those kingdoms, the God of heaven will set up a kingdom, that shall never be destroyed." So spoke the prophet Daniel centuries ago. We know that he meant, of course, that the kingdom which shall never be destroyed, is the Church established by Jesus Christ, which will last to the end of time.

How beautiful it is for us of this diocese as well as for the visitors, to see in the conference of these few days, how people love the kingdom of heaven and the visible Church of Christ here. You and I know, indeed, that our faith is a deep abiding faith. It is not only intellectual but visible, especially in its beauty in the liturgy of the Church. How consoling it is and how wonderful that we can meet as we do, to better our knowledge of the liturgy. We priests of the diocese of Worcester feel most grateful for the cooperation and help of the laity. We feel particularly grateful for the interest shown by our visitors. God indeed has blessed us during these past few days, in which many of us have met here under great difficulty. God indeed will continue to bless us in our efforts to make the kingdom of God more beautiful on earth.

Worcester is very dear to us, especially when we are under difficulties. Those of us who lived here in the days of 1938, 1953 and this past week, rejoice in our citizenship here. Every one was willing to put his shoulder to the wheel and to make the best of every kind of difficulty. When we say Worcester is unique we think it is thrice blessed.

To Worcester then, it was only right and proper that our Holy Father five years ago should have sent to this city some one who could equal it and lead it. Such a man we know, is the speaker this evening. There are many sides to the speaker of the evening, which I personally,

as well as you, have come to know and to admire. It is not so much his organizational ability, which he had to have when he was sent here, not so much his interest in things of the intellect and in educational movements; what we love most in our chief shepherd is his kindness to the sick and to the suffering. It would be telling tales out of school, but most of you do not know that for the past week, our chief shepherd saw fit every evening to visit the polio victims in our hospitals. It would be telling tales out of school also, to say that for the past two days he journeyed through the suffering parts of our diocese to give what consolation he could to the suffering, to the sick, and to the dying. It would be redundant for me to go on. I like to think that in the days of these kingdoms, the God of heaven would set up a kingdom that shall never be destroyed. The God of heaven through the voice of His Vicar on earth sent this shepherd here, who was to set up the spiritual kingdom of the diocese of Worcester. It will never be destroyed, because the one chosen is the one sent from God. Such, indeed, my dear friends, is our speaker of the evening. It is with a deep humility, with a sense of gratefulness as well as of great pride that I present to you, the Bishop of the Diocese of Worcester, the Most Reverend John J. Wright.

THE MASS AND INTERNATIONAL ORDER

Most Reverend John J. Wright, D.D.
Bishop of Worcester

At first statement our subject, "The Mass and International Order," may seem forced and factitious. Even to some Catholics, certainly to many of their neighbors, there is probably scant connection between what appears to be the almost casual devotion which is daily Mass and the titanic problem which is international order—or rather, disorder.

And yet the briefest reflection reveals the propriety and pertinence of our subject. One can certainly speak of the Church and international order, for the Church is the soul of society; it holds together, more than could any purely natural bonds, those parts of the international community which are subject to its beneficent influence. Now the Mass is the Church at prayer, the Church achieving that which she was instituted to do. The Church is never more surely and more perfectly herself than she is in the Mass. Wherefore, since we speak of the Church and international order, we may equally speak of the Mass and international order, for it is in the Mass that the Church does supremely and sublimely that by which in other and lesser ways she reconciles men with one another and mankind with God; thus creating the spiritual climate in which alone an international order can have enduring growth.

So, too, we can assuredly speak of "Christ and international order." Christians everywhere, whatever their understanding of Christ, are talking more and more of Christ as the hope of the world. In their ecumenical gatherings non-Catholic Christians have been debating whether Christ is the hope of the world only in an eschatological sense or whether he is also the source and the center of a social gospel by which He is the hope of the here and now and the herebelow. Alas, some times one might fear that the Christ of the social gospel has replaced, among many Christians, Christ the Father of the world to come, so that men find it more easy to speak of Christ and international order than to speak of Christ and eternal life.

Catholics understand that Christ is the hope of our lives both considered in their total and eternal sense and in their temporal and social aspects. They understand that it is by the gospel and the redemptive action of Christ, by His every word and work, that individuals are

saved for eternity and that nations are pacified in time. Christ is at once the Lord of time and of eternity; it is by Him that we are both redeemed from sin and ransomed from its social consequences. Reconciling each one of us with the Father, He is our hope for the world to come; reconciling us with one another, breaking down the walls of division that were between us, He is the hope, by prerequisition, so to say, of the international order of the world in which we now live. It is in the Mass that Christ is still at work among us in His ministry of reconciliation and redemption. It is from the Mass that His gospel derives in each generation the energies by which it renews the face of the earth.

Even were we to think of the Mass merely as a prayer without reference to its deeper theological realities, its role in creating a spiritual atmosphere indispensable for the right ordering of international society would still be incomparable. Pope Pius XI, preoccupied at all times with the achievement of a truly humane world order, frequently wrote of the manner in which prayer acts as a bond of the human community and as a counter-active to the forces which divide mankind. Men who in every nation pray to the same God, he argued, will not fall victims to the cult of their own nation or allow the exclusive interests of their own race or tribe to separate them from the children of God wherever these may be. He spoke of prayer as the common language of the spiritual family which comprises all the children of God, a language which expresses a "common family feeling" and constitutes a bond transcending all regional or national divisions. Prayer, indeed, is the bond of that even deeper human solidarity which rises above not merely regional and local, but even temporal divisions: the communion of saints.

The social implications of this admirable doctrine of the mysterious but real solidarity which prevails among the sons of God, living and dead, have been frequently explored by the thoughtful. These have pointed out how, in the communion of saints, even the most cloistered contemplatives make their contribution to the social order through their prayers. Pope Pius XI reflected on how even the blessed dead, still at one with their fellow citizens here below in the communion of saints, continue even in heaven to influence by their suffrages the destinies of the nations to which they belonged, as in the case, he said, of St. Thomas More, and the humane common good of which they were the devout servants.

It is, then, chiefly through prayer that religion serves to create the spiritual solidarity which must be the prelude to any hoped-for orderly

unity in international society. Cardinal Suhard reminds us of the special excellence in this regard of the prayer life of Christians as contrasted with that of even the most refined pagans of old. He quotes from Fustel de Coulanges how in the ancient city worship was local and divisive. "Each city had its corps of priests independent of any foreign authority. There was no link between the priests of two cities. . . . no exchange of teaching or of rites. . . . Religion was quite localized and quite civic in the original sense, i.e., proper to each city."

What the pagan religion lacked, modern society has within its reach. Before Christ there was certainly an infinitely adorable God, but no infinite adorer. Now, on the other hand, thanks to the incarnation, our Lord and Savior Jesus Christ serves as the *universal man* who renders by His prayer all the honor that God the Father should receive from all creation, and serves in His capacity as the new Adam and the High Priest of the new law, as the living link between all altars and all cities.

If this be true on every level of prayer, it is pre-eminently true of the prayer that is the Mass. Again the late Cardinal Archbishop of Paris may well be our guide in appreciating the pertinence of the Mass in our divided society and the manner in which the Mass, even as a prayer but most particularly as the renewal of Christ's universal sacrifice, serves as the bond of mankind.

The French Cardinal's analysis of the destiny of the Catholic intellectual in terms of the Mass is worth quoting entire.

> The Catholic intellectual of today has an exceptional mission. He must replace under God's dominion culture, which is now cut off piece-meal for so many centuries from theology. The Catholic must reply with Christian realism to positivist theories seeking to *possess* the world without *offering* it to God, or to Jansenist moral theories which condemn the temporal order and humanism as sinful, and leave people content at Mass to offer the world without possessing it. The Catholic's motto will be to possess in order to offer, to conquer everything—matter, without which there would be no bread, no wine, no host; and spirit, intellect the basis and instrument of faith and love—in order to return everything to God. The universe is like an unexplored continent, going to the first occupant. Christian thinkers will have to be able to get there first to plant the cross on every corner of it. The extension of the boundaries of the known world is an enlargement of the material we bring to the Offertory and so of the redemption.
>
> At the same time, while our modern task means primarily the "recapitulation" of a universe in childbirth, it has thereby no call to be exclusive. Human distress and defeat, sin and error, moral corruption and sickness, social oppression, political and international hatred, cry out for deliver-

> ance, for consoling and healing. Flesh and blood humanity, full of its faults and sorrows, is what the Offertory has to gather together, and what the Mass must lead to the heart of God. Yet here, even more than a dedication to God of the known universe, there is needed a consecration and a redemption, involving something extra; offering is not enough, for a sacrifice is necessary. And for this it is not sufficient to be baptized; a priest is needed.

That priest is, of course, Christ. He, at once Priest and Victim, is present in the Mass as the new Adam speaking and acting for all the race as the universal victim, uniquely adequate to atone for the sins of all mankind. Of each Mass, as of Calvary, the fruits are such that we may acclaim Christ, present at the one as at the other, in the words of the Introit to the Mass of the Most Precious Blood: *Redemisti nos, Domine, in sanguine tuo, ex omni tribu, et lingua, et populo, et natione: et fecisti nos Deo nostro regnum.*

Who shall deny that the *regnum Dei*, the City of God thus called together out of every tribe and tongue and nation, powerfully disposes the wills of men to the more universal loyalties which are needed to build a truly humane world-wide City of Man? Each of us who is privileged to stand at the altar as a vicar for Christ in the exercise of His priesthood, makes his contribution, strictly spiritual and without partisanship of any kind, to the realization of a world order which, while it includes political aspects, is primarily moral and religious in its postulates. The meanest and the least of us who are priests take on something at least of the universality, dignity and majesty of Christ for the hour that we stand at the altar for Mass. Whatever his personal limitations or individual defects, then at least the priest speaks to God for all mankind as does Christ. What he does "for our salvation and that of the whole world," to quote the Canon of the Mass, he does as the ambassador of all humanity, the agent of the new Adam. Again Cardinal Suhard gives modern expression to the ancient truth concerning the universal and unifying role of the priest at the altar when he writes:

> He re-unites (human society) completely and offers it with the Host in his outstretched hands in the name of the Church, to the Father, by the Son, and in the Holy Spirit; the priest is in the world, but also the whole world is in the priest. It is he who lifts it up to God. He introduces and accredits it to Him, not through his own power or by delegation from the people, but by the enabling power of Christ, the unique mediator, with whom he is identified more truly at the altar than anywhere else.

A function so sublime, so universal, necessarily transcends considerations of social class, national background, racial origin or political preference in the priest who stands at the altar. All this is what Ger-

trude von Le Fort meant when she wrote: "The priest at the altar has no face. . . ." He has no color, no comeliness, no purely personal qualities good or bad. He has no virtues nor vices, nothing individual which commends or discredits him. He takes on all his priestly significance from Christ, the Son of Man, the Universal Redeemer, the sole priest of the new law.

Everything about him at the altar emphasizes how impersonal is the priest's individual part and how universal is his sacerdotal function. He wears liturgical vestments which disassoicate him—or should!—from the fads and the modes of his place and period. He speaks a liturgical language—like that which, please God, will continue to be the universal language of a civilization still *Latin* in its healthiest roots—and he conforms, or should, by rubric and rite to liturgical requirements which again emphasize the universality of his function and the relative insignificance of himself and of his personal impulses and preferences.

Thus in the liturgy the Church contributes uniquely and mightily to the organic vitality of a truly humane world organization. This was the theme of our present Holy Father in his broadcast to the recent International Eucharistic Congress in Brazil. The Holy Father was quick to point out the social implications of the spiritual dogmas he enunciated. He spoke of the unitive power and function of the Eucharist. He said:

> The earth is but a speck in the immensity of the universe! However, the Eucharistic Sasrifice transforms it into an immense thurible that moves through space and exhales spirals of infinite glory to the Creator. . . . This mystery of unity, by incorporating and almost identifying the faithful with Christ, tends to unite them into one single family and one sole body in which beats one heart alone, one soul alone, and in which each member is as zealous of the well-being of others as of his own, and even more so. . . . Thus (the Redeemer and King) will establish in each His kingdom of peace and love, of justice and sanctity, according to the divine promises, and *even in that which is temporal*, there shall be a kingdom of order and progress, one of tranquility, harmony and of true prosperity.

It is well to underscore the phrase "even in that which is temporal." For here is the assertion by the Holy Father of that optimism concerning the power of grace to transform even the secular order which is so often absent from the thinking of the "angelists," those of the faithful who, too patly isolate the supernatural, the gospel, and the action of the Church from the everyday concerns of the temporal and political order. Here the Holy Father provides the ground for our discussing the relationship of the Mass to international order.

In his message to the Eucharistic Congress in Brazil within these recent weeks, the Holy Father spoke in a tradition already eloquently developed by his predecessors Pope Benedict XV and Pope Pius XI. The Christian reconciliation of nations is achieved more securely by International Eucharistic Congresses than by any other spiritual means, Pope Benedict XV wrote, since thus the members of the several nations are brought together in common worship of the Way, the Truth and the Life for societies as well as for individuals. Pope Pius XI frequently spoke of the social role of the Eucharist as the most dynamic and effective of the forces by which the Church makes her contribution to international order among the divided nations.

No living voice speaking on the lofty levels of international leadership has more consistently argued for the need for an organized international community than has that of the reigning Holy Father. Compared with his clear and unqualified assertions of the necessity and nature of a world society, the declarations of even those political chieftains with reputations for clarity and outspokenness have been hedging and cautious indeed whenever there has been question of the extension of Federalism, frank limitations on national sovereignty, disarmament or any other points which arouse controversy but which must be faced before a decent human community can be brought together out of the divided and antagonistic nations. The Holy Father has sometimes clearly offended the ultra-nationalistic and isolationist spirit of many of his own people, not only in this country, but wherever else the sensitive spirit of undisciplined nationalism dies hard. He is confident, no doubt, that in the final issue all superficial commitments of a narrowly partisan and purely political character will yield to the higher and more universal loyalties of those in every land who share the solidarity of one Lord, one faith and one baptism; who are made one Body because nourished by one Bread; who, at their several altars, are quickened and united by the life-giving energies of one sacrifice, the Holy Sacrifice of the Mass.

Chateaubriand recognized how the Eucharist announces the reunion of mankind into one great family, inculcating the cessation of enmities and the commencement of a new law which makes no distinction between Jew or Gentile, but invites all the children of Adam to sit down at the same table. Catholics of our day who are genuine in their desire to follow the dogmatic and moral instructions of the Holy See will meditate at one and the same time on what are two sides of the same problem: the pronouncements of the Holy See concerning the

special responsibility of Catholics towards the achievement of an international community and his pronouncements concerning the place of the Mass in the lives of individuals and nations.

The Holy Father has said that there is no group of human beings so favorably predisposed, in breadth and depth, for international understanding as Catholics should be. He has said that they, above all, must realize that they are called upon to overcome every vestige of nationalistic narrowness, and to seek a genuine fraternal encounter of people with people. He has reminded them that Christian peoples must be conscious of the brotherly ties that bind them to each other and that they must not await the threshold of death and the dawn of eternity before realizing the practical corollaries of their spiritual fraternity.

The kingdom of God comes to its perfection in the world to come, but it has already begun on this earth in the Holy Catholic Church, which, though it is spiritual and divine, has many and important effects on human social order and on the peaceful unity of the political order. Dante understood this in terms of his day; Catholic citizens of the age of democracy must understand it in terms of their modern world.

Accordingly, whatever occasional Catholic Christians may say from campaign platforms in political tussels or from editorial chairs when partisanship or human prudence dominate their thinking, at least at Mass the will of Christ to restore the unity that was in the beginning should stir nostalgic desires in their own narrow hearts for that same unity. Whether it be at the Offertory where the solidarity of the Church is so explicitly proclaimed; or at the *Nobis quoque peccatoribus* where our solidarity in the need for redemption is humbly acknowledged; or at the *Agnus Dei* where our prayers for peace, shorn of all individuality, are made collective in the true spirit of the liturgy—everything about the Mass recalls the unity that was in the beginning and that must be in the end. Whether the liturgy be offered in the solemnity of the papal Mass where the unity in fact of the Church and in intent of the race is almost photographically evident, or whether it be offered in the hidden Mass of a Father Henri Perrin in his concentration camp, where the unity of the race was flatly contradicted and even that of the Church was sadly obscured, the fact remains the same. Father Perrin expresses it unforgetably:

> I offered to our Father from the bottom of my heart all the suffering of the prison, and the gloom of all the poor wretches sleeping under its roof; offered it through Christ, for the forgiveness of all the omissions

> and sins of men, for the salvation of the world. . . . I was alone in this "communion," but through the Body of Christ I was in communion with the whole Church and with all my brethren—in this room, in this prison, in all our growing Christian communities. . . .

See, then, how the Mass must never be a priest's mere private devotion or something which the faithful attend once a week so as to remain in the good books of the parish priest. See how it is not so much a prayer as it is a principle of divine action, a force in the shaping of life, individual and collective; an instrument, the greatest, for the achievement of what Christ came on earth to do. See how superficial are questions like "Shall I say Mass facing the people or with my back to them?" "Should I use a missal at Mass or say my beads?" "Shall I say Mass in this language or that?", and how the basic question is "How far does my Mass make me one with Jesus Christ and through Him with all mankind and with God?" For He, the Priest and Victim of our Mass, is the Son of Man, not of any one nation alone. He speaks the tongue of God, not of any civilization or part of the world. He is the hero of all our race, not of any people alone. He is the King of kings here below and the Prince of Peace. He is the Father of the world to come, our Redeemer for eternity, our teacher for time. He is our hope in attaining personal or international order among the children of Adam and Eve redeemed by Christ and brought together in the Sacrifice of the Mass.

DIALOGUE MASS

Celebrant
The Most Reverend Vincent S. Waters, D.D.
Bishop of Raleigh, N. C.

HOMILY

The Most Reverend Matthew F. Brady, D.D.
Bishop of Manchester, N. H.

It is a singular honor to have been invited by His Excellency, Bishop Wright, to address the members of the Liturgical Congress on this occasion which is the most significant of all the meetings and conferences of the Congress. It is here at the altar that the Congress receives its inspiration, its grace, and the strength for forthright resolution. A more fervent and intelligent worship of God, the first duty of every creature of God, is the end and purpose of every liturgical consideration, and here at the altar is performed the highest and most perfect act of worship—the Holy Sacrifice of the Mass.

The casual visitor in a Catholic Church, especially at the Sacrifice of the Mass, feels an emotion pervading his senses that is difficult to analyze. For some it is brushed aside as a theatrical effect like unto another similar emotion produced by stage drama; to others it is a sense of peace, the realization of a spiritual presence, a sense of nearness to God. All, both visitor and worshipper alike, find something akin to the feeling expressed by the poet in the lines:

> "I have felt a presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of something far more deeply interfused
> Whose dwelling is in the lights of setting suns
> And the round ocean, and the living air
> And the blue sky, and in the mind of man."

Surrounded by a devotional atmosphere we would take cognizance of the surrounding elements which contribute to this devotional feeling. There are the mullioned windows rich in color, instructive in design, pouring in a filtered light; the pillars and arches seem to rise upward toward the God we would adore; the sound of the organ echoes

through the vaulted arches; the rise and fall of liturgical chant beat against the ears; the odor of incense fills the air; the play of light and shadow; everything converges toward the altar where an act is being performed, a mystery being renewed. There are the candle lights and altar decorations, the strange vestments of the ministers, the carefully prescribed and apppropriate gestures. All these are but the frame and setting for the most perfect act whereby man can worship God,—the act of sacrifice. The Church builds temples in which to assemble her faithful around the altar and the acts performed there center around the Holy Sacrifice of the Mass where Christ again offers Himself to God the Father as a victim for sin, repeating incessantly His prayer on the cross, "Father forgive them for they know not what they do." All the ceremonies, all the pomp and ornament but serve as a frame for the holy mystery, and in all her joys, in all her sorrows, the Church has but one medium of expression—to repeat the mystery of Christ crucified. It is the sun of all her gladness and the consolation of all her sorrows.

It is of the setting or frame for this central act, of all the external actions, gestures, or movements which accompany prayers and the public exercise of divine worship that we would speak tonight (in a general way) as a fitting subject for the occasion that emphasizes the theme of this Liturgical Congress. To these particular actions, termed ceremonies, the Council of Trent has added the things over which or with which prayers are pronounced: blessings, lights, incense, vestments, and various devotions.

It is said, and truthfully, that the splendid pageant of the Mass today is a distinct advancement from the simplicity with which the apostles enacted the same mystery. And yet it must be admitted that the essential words and actions remain the same even though centuries of carefully added reverence and symbolism have made it the moving drama it is today. There is a symbolism of definite meaning attached to every ceremony in the church whether that ceremony be in the Mass, in the administration of the sacraments or in any devotion. Many of the ceremonies are the outcome of necessary action, and like many such actions begun for a practical purpose, acquired a symbolic meaning. The washing to the hands at Mass was necessary because the hands of the priest were soiled in handling the loaves of bread and casks of wine which were brought to the altar at the Offertory. To a simple necessary act the Church has added the recital of the Psalm 25: "I shall wash my hands among the innocent," and has attached to it the symbolism of the purity of mind and heart with which the sacrifice should be

offered. Lights were necessary in the early years of Christianity to dispel the darkness of the catacombs and were retained as the most fitting and most appropriate symbol of God, an absolutely pure spirit.

The vestments worn by the priest at Mass are the outcome of the ordinary form of dress worn by the Romans for there is no mention of special dress for the clergy in the first centuries of church history. Every vestment is a counterpart of the daily dress worn by Christians throughout the Roman Empire with the exception of the amice and the bishop's mitre. There is no vestment to take the place of the Roman toga because the aristocratic garment was out of keeping with the humble teachings of Christianity and most of the early Christians, not being Roman citizens, were not allowed to wear it. A symbolic meaning is attached to each vestment, typifying a particular virtue or a garment worn by our Lord and is expressed in the prayers recited as the minister assumes them. The minor detail of ceremony that is with the vestment, is a living testimony of the unbroken continuance of the Church since its founding. Could the ghosts of mighty men who spread the name of Christ throughout the dying Roman Empire return, they would recognize the garb of the minister at the altar and behold the same sacrifice they themselves had offered.

The purpose and reason for ceremonies have been clearly set forth by the keen philosophic mind of St. Thomas of Aquin, "Ceremony is the necessary outcome of the twofold nature of man, intellectual and corporal. On this account he must pay God twofold adoration, one spiritual which consists in the interior devotion of the soul, the other corporal which manifests itself in the outward form of worship. There is no inward sentiment or feeling which man is not wont to express outwardly by some suitable gesture or action." Who will deny that the bended knee, the bowed head and clasped hands are not expressive of the inward feeling of true prayer, humility before God and in addition tend to increase the feeling of adoration and humility in the worshipper? All psychologists admit that certain physical postures and gestures tend to induce certain mental states. For this reason ceremonies acting through the senses evoke reverent emotions in the mind which together with a knowledge of their symbolic meaning not only increase the devotion of the worshippers in the congregation, but serve also to keep the mind and attention of the minister alive to the sacredness of the act which he performs. These actions then are pregnant with meaning because of their symbolism; are defiinitely ordained by the Church; are effective in their purpose to aid interior devotion and

worship of God; all of which takes them out of the class of superstitious practices, meaningless observances or remnants of pagan customs.

The Church is constantly mindful of her role as a teacher. In her ears is ever ringing the command uttered by her Divine Founder to the apostles, "Going therefore teach ye all antions, teaching them to observe all things whatever I have commanded you." To accomplish this end, she summons all the arts—painting, sculpture, architecture, music—to convey a knowledge of faith to the human mind. That mind is so constituted that it receives all its impressions through the five senses. Take away the senses and the mind remains a blank for it has lost the medium of communication with all that is external to it. Without the sense of sight, color means nothing; without the sense of hearing, sound means nothing. Objects that are external to us, through the senses, leave impressions on the mind. The mind in turn compares them and from the comparison forms other ideas which are abstract in nature. The simplest and most natural method of teaching is the object method which is to place knowledge in the mind through the senses. She is not content to teach men only by word the great mysteries of faith but places them before men in painting, sculpture and stained glass window —th Nativity of our Lord, His passion, resurrection, ascension. In color she shows her faithful the particular character of the feast she is observing; white for joy and purity, red for the blood of martyrs or the love of the Holy Ghost; green for the Christian life as the green grass and foliage show the rebirth and full living of nature; purple for penance; black for death and grief.

Cardinal Wiseman in writing on the preparation of Advent for the Redeemer's birth points out,

> We are not dryly exhorted to profit by the blessed event and its solemnization but we are daily made to sigh with the Fathers of old, "Send down the dew, ye heavens from above and let the clouds rain the just one: let the earth be opened and bud forth the Redeemer." The prayers on three of the four Sundays of that season begin with the words, "Lord, raise up thy power and come," as though we feared our iniquities would prevent His being born. . . . The shepherds are desired in poetical language, to declare what they have seen. All the glories of the day are presented to the soul as actually occurring.

The same can be said of the Mass and service for the dead which tend to fill the imagination with the picture of the awful crisis of separation between soul and body, the struggle, the fear of punishment. With dramatic effect the prayer is recited as though from the lips of the deceased lying there present before the altar, "Deliver me O Lord."

We can feel the intense reality of the truth brought home, the inevitableness of death, of judgment, of punishment for unrepented sin.

Thus it can be seen how the ceremonies of the Church, especially in the Mass and sacraments, are an exhaustible fountain of religious instruction and edification. It is ever old and ever new. We could spend a lifetime of meditation on the liturgy of the Mass and never exhaust the treasure of its beauties. It can hold the attention of the dullest peasant and satisfy the mind of the keenest intellectual. We can understand how the great scholar of Oxford, Cardinal Newman, could be charmed by its haunting beauty.

> To me, nothing is so consoling, so piercing, so thrilling, so overcoming as the Mass, said as it is among us. I could attend Masses forever and not be tired. It is not a mere form of words, it is a great action, the greatest action that can be on earth. He comes present on the altar in flesh and blood before whom angels bow and devils tremble. That is the awful event which is the scope and the interpretation of every part of the ceremony.

May the deliberations of this splendid congress amply fulfill the sublime purpose of its convocation. May all who have participated in it directly as well as those who distantly hear of its actions be inspired and filled with divine grace that God be more fervently, intelligently, and completely worshipped by the human nature which He has created in His own image and redeemed by the suffering and death of His divine Son.

MORNING SESSION

THURSDAY, AUGUST 25

ST. LOUIS, KING AND CONFESSOR

Chairman

Rev. Aloysius F. Wilmes
Sacred Heart Church
Elsberry, Mo.

THE MASS AND INTERRACIAL JUSTICE

The Most Reverend Vincent S. Waters, D.D.
Bishop of Raleigh, N. C.

The Liturgical Conference during the second part of this week has been endeavoring to show the very vital connection between the liturgy and the social order. It has presented the various problems of our modern world and looked for their happy solution in the holy Sacrifice of the Mass. The problem assigned to me this morning is very much of a current problem in the United States, and yet it has the general background of all the others discussed by the various speakers yesterday.

We have been told that the curse of our time is individualism. The other extreme is collectivism. The beginning of this atomization of society probably dates back, at least in its general outline, to the so-called Reformation when false emphasis was placed on the individual. The so-called right of private judgment led each man to attempt to become his own infallible pope. The authority of God exercised through the instrumentality of the ancient Church was thrown off and many persons set up their own norm for acting and judging. These norms were as numerous and as subjective as the individuals themselves. The unity of Christian society being broken, the world was already headed for the selfish materialistic secularism—the final outcome of individualism, which we see today.

There are a number of stages of this deterioration which might be developed under any of the following titles: The "pride philosophy" of the industrial revolution; the errors of excessive nationalism; rugged individualism, the economic royalists, the philosophy of materialism and skepticism, irreligion; secularism; slavery and the degrading of the human person; the philosophy of the master race; the so-called Aryan of Nordic superiority; and finally economic and social injustice which culminates in interracial injustice. This is better known as racism in the United States.

One of the final stages, therefore, in this breakdown of society caused by individualism is racism. Racism might be simply defined as the denial of human rights to a person on account of his race. In racism, the philosophy of individualism has finally committed suicide, has finally gotten down to destroy the individual himself by denying rights to other individuals. So selfish has this individualistic philosophy become as to deny the rights of a human person merely on account of the color of his skin, or the accident of his race. In other words, a person, a human person, an individual, becomes merely a skin; color, an accident, becomes more important than a substance. Such a philosophy of racism, if it can be called a philosophy, would deny all philosophy, or logic, or reason, or natural, or human, or divine law. It bases its foundation on emotion, custom, pride, power, imagined superiority of race and condemns other races as inferior. In politics or in patriotism it would have a so-called first, second, and even third class citizenship. On the basis of such an unsound philosophy which is ever trying to justify its wrongs, a man is reduced to a color; a human being becomes a hand, an economic slave; an American becomes an underprivileged citizen. Racism sins against charity, the bond of perfection. It sins against the unity of the Mystical Body of Christ. It also sins against justice in our duty to God and to our neighbor.

Here is what a great champion of Catholic truth, Father Paul Hanley Furfey, told the Liturgical Week in 1941 in St. Paul, Minnesota:

> Consider the social problem of race relations in the United States. About a tenth of our population is negro. Cold hard statistics prove the following facts: we have denied equal economic opportunity to our colored fellow-citizens; we have excluded them from our schools—even our Catholic schools. We have made a mockery of the sound American principle of equal justice before the law. We have denied civil and political rights to negroes on a large scale. We have made it difficult for them to share the benefits of medical service on the same scale as whites. We have, this is most humiliating to say, dragged our nasty prejudices into the presence of Christ in the tabernacle. Think of it—we Catholics have dared to

> prate of charity and then insult our fellow Catholics by divers discriminations in the very presence of the Incarnate God.

That statement was made fourteen years ago. In places, much of it holds true today. Thank God some progress has been made both within and without the Church during these years, but still there is plenty of room for progress. It is good to realize, however, that only one year after its foundation, the National Liturgical Conference had the courage to call the attention of the public to the liturgical solution of this social problem.

If racism is one of the final errors of individualism, then what is the opposing truth. The truth is that man, as an individual, cannot be a law to himself, man is not free to exploit his weaker brother, man may not be unjust to a person on account of his color or race, or on account of his looks or habits, or on account of custom and tradition. The fuller truth is that all men are one in origin, one in nature, and one in destiny. Catholics are united in a Christian social body by the greatest possible bond in the universe, the bond of the Mystical Body of Christ. We all understand how close are the ties of nature between a mother and her child. Yet, two persons in the Mystical Body, though they be in opposite parts of the world and of diverse racial characteristics, are closer in the Mystical Body than a pagan woman and a child of her own flesh and blood.

A Catholic mother is bound more closely to her children on account of the union to them in the same Mystical Body, the Church, than for ever having given them natural birth. A Catholic boy and girl are bound by very close ties to their Catholic mothers and fathers as they go down the aisle to be united in the sacrament of matrimony, but at the moment the sacrament is performed, each is more closely related to the other than ever they were to their own parents. "Let a man leave father and mother but cling to his wife. What God has joined together, let no man put asunder." But God has also put together the members of the Mystical Body of Christ in the sacrament of baptism, and increased that tie in the other sacraments. This teaching is not a fiction, but the greatest reality of the universe revealed by our Catholic faith.

Now the greatest possible unity of this Mystical Body occurs in the holy Sacrifice of the Mass. Here these members really become one in action, one in thought, one in mystical reality. Here, they become one in the Divine Priest, one in the Divine Victim, one in the action of the Mass. God the Son becomes present and offers Himself, Body, Blood, Soul and Divinity, under the appearances of food and drink to

His heavenly Father. He joins us to Himself, each according to his vocation, in this offering because we are His brethren. Two beings joined to a third are joined to each other. If we, as Christ's brethren, are joined to Him, we are joined to each other. The Mass is the greatest union because its origin is divine. We, although we are, and remain individuals, become one in our common action in offering the Mass by Christ, with Christ, and in Christ. If we are one with Christ, we are one with each other. We are one with Christ and with our brethren, as two hands belong to one body in the same person, and as the vine and the branches are one, you in me, and I in you, because we are both one in Christ.

A few years ago, Father Ellard, S.J., said we needed a new title for the Mass. He suggested that we search for such. Perhaps no words could begin to describe or to define the Mass better than the words, Greatest Love, Highest Love, Eternal Love. How better could be described the Mass, the unbloody continuation of the great sacrifice of Calvary? Love means union—the union of those who love. The Mass means union of those who are brethren with Christ who offers the Mass and, therefore, union of His brethren among themselves. The completion of that union takes place in the Communion, the union with the Victim when the Victim is consumed. Since Christ the Victim and Christ the Eternal High Priest become the food of His brethren in the Communion of the Mass, this is the zenith in the worship of God by His Son with His brethren because He becomes one with them and they one with Him and with each other in the Mass.

Because the Lord is the Spirit, He is also Love. The Spirit of God opens all things, permitting being to flow into being, life into life, me into you without violence or loss of individuality, freedom or dignity. The Spirit creates love, community of all that is good. He, Love, takes that which is Christ's and gives it to us for our own. He incorporates Christ Himself into our lives: "For me to live IS Christ and to die is gain." But doesn't such community dissolve all individuality, the loss of isolation cost us loss of self? God is the One of whom it can be said, that the more powerfully He activates an individual, and the more completely He penetrates his being, the more clearly that individual attains his own inherent personality. Not until He inhabits me, do I become the being God meant me to be. For the creature, self-realization does not mean that it exists in itself, autonomously; the very desire to do so would border on revolt (that terrible and in heavenly eyes also ridiculous attempt to imitate God's sovereign independence). In reality, man's true

ego is continuously fed by the creativity of God; man is most entirely himself in God, the *LOGOS,* Christ.

This then is Christian spirituality. It does not mean that a person turns inward, or strives to reach essential (psychological or spiritual) depths, but that Christ enters into his being, bringing His Spirit with Himself, to remain as long as He remains, to depart when He departs. The same Christ who lives, I hope, in me, also lives in this and that and every believer. Hence there is the common, living genealogy in God through which we are related. We form the family of the children of God, among whom stands Christ as the "firstborn" of many brothers. Purest expression of this community is the "Our Father" with its Christian "we." God's progeny, led by His eldest Son, speak here to their common Father.

The human race was one in Adam, and every characteristic ever possessed by his off-spring—his wife and his children, was originally in the unity of the one parent, Adam. We have seen how these characteristics of Adam have been scattered out in the diversity of the millions of members of the human race through the years. Yet everyone of those diverse children came out of the loins of the first man, and with him worshipped God in the garden of Paradise in a mystical sense. We know the terrible tragedy of the fall of human kind but there came a new Adam to gather back into the womb of His Church the lost children with all their characteristics, all their races, all their qualities. He would form them into one body with Himself, the Mystical Body, the Church. He would offer Himself in His Mystical Body with His members to the Father in every Mass in which His members would be knit closer and closer in bonds of love with Himself and with each other. This Sacrifice, like everything else in the Church, is Catholic, is universal. "From the rising to the setting of the sun, My name is great among the Gentiles sayeth the God of Hosts, for there is offered in every place a clean oblation." Here is where many are one, one soul, the Holy Ghost; one body, the Mystical Body; one love, love for God and neighbor. This is the new covenant of love, which means gift, sacrifice, service, community. This convivium—living together, Communion, union with God and neighbor—this is the Mass. We, although many, are one body, for we all partake of that one bread, the same bread. Love means union; the greater the love, the greater the union. Love means unselfishness; love means generosity. Can we not see why in the beginning pagans were excluded from the Holy Sacrifice? It is offered only by members of the Mystical Body. The greatest breach of charity is sin. Can we not

also understand why in the beginning sinners and excommunicants were excluded with the catechumens? The Mass means, makes, and presupposes union. "First go reconcile thyself to thy brother, and then coming offer thy gift." Can we accuse and blame those of racial injustice who do not have the Mass? How can they learn to appreciate the unity if they do not have the center of unity? Can we accuse those of racial injustice who have the Mass but who do not understand it? "They know not what they do." Shall we not rather blame ourselves for not being more able to promote the liturgy—the understanding of the Mass?

In the Mass we have a furnace of divine love. There His brethren can be brought to a white heat of love and fused with each other as they are infused into Christ. This is why the Mass is so important. Here is where the Spirit of Christ, the Holy Spirit, is most active in the world. These furnaces of charity are in operation every morning and now, through the permission of our Holy Father, often in the evening as well. These forges are located everywhere, spread throughout the wide world in the smallest villages, in the largest cities, in every Catholic church. They are in operation through the entire day, over every portion of the earth, because Mass time is "Alltime." The world can become one again, united in peace and justice through the white heat of the Holy Spirit. Only the Holy Spirit can make us realize this unity and the need for it. Only the Spirit of Christ, who is amongst us more real than anything else, who makes every other substance seem like a shadow, and who shows us this substance to be permanent and to endure forever, the love of Jesus Christ who is eternal forever. Only the Holy Spirit, through the Mass, like through the redemption, can bring about complete interracial justice.

DISCUSSION

FATHER EMERIC LAWRENCE, Collegeville, Minn.: A couple of years ago we were told of the action of Bishop Waters in his diocese, of integrating a parish. I would like to ask Bishop Waters if he would tell us how the experience has worked?

BISHOP WATERS: Thank God the people who had been a little un-Catholic in the beginning, have for the most part returned to the unity of the faith. I appreciate sincerely that it was our colored people who really made that possible. In putting these two parishes together again where they had been for sixty-five years before they were separated, the separation having taken place only twelve or fifteen years

ago, these colored people were really courageous. In spite of difficulties and threats they came to Holy Mass. I hope and pray that all of you remember in your prayers the work that is yet to be done throughout the south.

TOM BARING, St. Peter's Parish, Worcester, Mass.: I would like to know if there is anything wrong with a negro marrying a white Catholic. It is maintained many times that the children will suffer. What does the Church teach in this matter?

BISHOP WATERS: For the southerner that is what we call a "red herring." It is always drawn across the path when anyone is discussing race relations. My usual answer to that question is rather blunt. We have a great deal of not deep color in the south but a lot of very modified color, from deep dark to light. And my answer is that I'm afraid that they won't marry and yet live like married people. The other answer is this: no one can say whether a relative, a son, a daughter, a sister or brother can marry or cannot marry another member of the race. God and the Church have put that in the wills of the two individuals. No one can make them one but themselves and no one under God can separate them.

A PRIEST, New Orleans, La.: I do not have a question, Bishop Waters, but merely a comment, if it pleases you. I came to this country in 1950 after having experienced the race question made by Hitler in Germany and Europe. For a while I lived under Communists. I would like to know whether people realize enough in this country, how the Communists talk and make anti-American propaganda. They said all the time. "Why do you like Americans? They do not even know how to love one another. We preach and we teach that under Communism every one is equal. In the United States they cannot even make a solution to the race question." Since I am down south I never cease to teach this. All the time the same question always comes up which you just answered. Do you think that America realizes the great danger and at the same time what good could be done? Do American Catholics realize their important position to show to the world how to put into practice the great command of Christ to love each other?

BISHOP WATERS: Father, I appreciate your question. I appreciate that there are many heresies in the United States, heresies against which perhaps we are not fighting as strongly as we are incensed over this heresy of racism. There is the heresy of divorce. If we were fighting and trying to change the climate and the opinion of our neighbor and

also objecting to the state attempting to break asunder what God has put together, we would have the work of a generation. We should not think that just because things are in possession that they are true. The only way we will ever bring about needed changes in society, not only in our attitude towards race but our attitude toward marriage, toward the natural law, toward hundreds of other facts, is to teach and to form the Christian mind and heart and gradually the Christian conscience and then the political order, in Christ.

ROBERT LOCKNER, St. Mary Seminary, Baltimore, Md.: What do you think in this situation. Colored people move into a parish and the whites move out. The parish remains one third white and two thirds colored. What do you think is the best policy in such a situation?

BISHOP WATERS: I am sure that lots of times our difficulties come from not knowing how the Church works. The solution to that question is very simple. Do what the bishop tells you. I answered in this wise the first morning some of you were here. The Church gives its directions which are the directions of the Holy Ghost through the bishops, through the hierarchy first, and then through the pastors. Now therefore that means that I can not settle Bishop Wright's problems for him here, nor Archbishop Keough's in Baltimore. I can settle mine in Raleigh. That is all I am trying to do.

A MAN: I am curious to know the reasons or the possible explanation, the possible thoughts in the minds of Catholics who believe in segregation in the Church. Have such arguments been voiced to you by intelligent parties and what are they?

BISHOP WATERS: I am a southerner. I have been prejudiced. I had to get rid of my prejudice in order to get to be a little more Catholic. I think I am competent to answer that question. I shall tell you the story of how I lost my prejudice.

I remember the first time I boarded a street car in Baltimore, having come up from Virginia. A colored person sat beside me. I arose and got off the car. I had never had to solve that problem before and that is the way I solved it. At that time I was already thinking of studying for the priesthood.

I lost my prejudice not through any intellectual gymnastics or logic. Prejudice is not in the reason or the will but is influenced by the emotions. Prejudice is where war and hatred are, where the devil works, in the emotions. The only way we will ever be able to lose prejudice

is to allow the right emotions according to logic and truth to influence our wills in the right way and to get rid of the wrong emotions. Our emotions should be subject to God and to reason just as well as our intellect. I lost my prejudice by meeting a person, a colored person. He had come through Florida, up through North Carolina, Virginia, heading north for opportunity. He hoped to educate himself. He already had two years of high school. He was a Protestant. He had a good voice. He thought he might get on the radio. He thought he might get a job at night and go to school through the day. He was outside of Philadelphia looking around as a colored boy might, at the public buildings. He saw a beautiful building, walked up and peeked in the door. Some very nice young lady said, "Won't you come in? This is a Catholic parochial high school. It has just been finished and we are having open house today." She showed him around and in a little while asked him if he wouldn't like to come to school there. He said, "Oh, could I come here? In Florida we don't have colored children with the white and I am not Catholic." To which there was the response: "Well, there will be some colored children here and we will even have some non-Catholics." "Oh, I would love going here," he answered. He got a job working at night, and went to day school. He was the only colored boy in his class. He was treated wonderfully well. He even became the president of the class. After a few months he was so taken by the Catholic faith that he asked the chaplain to take him under instruction. He became a Catholic and a good one.

At the end of his graduation year he told the priest: "Father, I will never be satisfied unless I have a chance to study for the priesthood." The priest said, "There are not many bishops in the country who will take a colored boy because they aren't able to use them in many places but if you want to study for our religious order we will be glad to send you to Rome."

He went back to Florida to tell his old mother good-bye. When she heard he was a Catholic she wasn't too interested but when she heard he was going to be a priest she almost wouldn't give him house room. He gathered up his things to go back to Philadelphia and off to Rome. When he got back there he found a disappointment. He did not have the money to go to Rome but he knew he had to go to Rome to be a priest. He went around to all the Protestant churches and told the ministers, "Let me sing for your congregation. I want to be a priest and I have to get enough money to go to Rome." They let him sing for the congregation and said, "If this boy wants to be a priest, that's what we

want him to be." They took up collections and by the end of the week he had enough money to get steerage passage.

He was a couple floors down under water edge of course but when Sunday came he asked permission to go up and hear Mass. Mass was being offered in first class. One priest was serving another. He asked permission to serve in the place of one of the priests. At the end the priest said, "Boy, where are you going?" "I am going to Rome to be a priest." A little inquiry showed that he didn't have enough money to get from Naples to Rome. Well, they gave him enough money to be sure that he got to Rome.

When he finally got to Rome he went to this religious community. They finally got somebody down to the door who could speak English. They said, "Why we told you not to come. We have no room. We can't even help you tonight. We have people from all the other countries, they are even sleeping in the corridors." Some one said, "Well, the Paulists are an American community and they ought to be able to help him; send him to Santa Suzanna." There the priest was living in the sacristy and taking his meals at the nearby hotel. He couldn't help him and said, "Send him to the North American College; that's where he ought to be." Monsignor Burke, who was our rector at that time, was a wonderfully great man. He was big in stature and his heart was as big as his body. He said, "Sure boy, we will put you to work, and when you get enough money we will send you back." He put him to work in the kitchen. I remember when he first came out to serve the boys with a white apron and a white cap, the whole student community got up and gave him a cheer. They had not seen a colored boy in four or five years.

Many of the southern boys took a real interest in him because they knew what difficulties he had overcome. He had a very strict program for himself. He knew that he would need the recommendation of the rector if he hoped to get anywhere. It was very difficult for him to get any papers from this country, even the baptismal certificate. After a few months he became somewhat discouraged, so he kept very close to the college.

I think maybe this little incident had some doing in his ultimate outcome. He borrowed books. He borrowed one from me which was very interesting, *The Autobiography of The Little Flower*. I think that he got a notion from that, because a couple weeks later he came to the door after night prayers when we were not supposed to be talking.

He knocked and I opened the door. He was trembling. I said, "Come in Charlie, sit down and tell me what's wrong." He said, "I had to do it, I was getting nowhere." I said, "What are you talking about." "Well," he said, "you know I couldn't even get my certificate or any recommendations so I asked the Monsignor, "Monsignor, I must have enough money to be sent home. I wonder if before I go, I couldn't have an audience with our Holy Father." "Sure boy, put you on next week," Monsignor answered.

The next night he wrote a letter. He said, "Dear Holy Father." And he told him his story. The next day kneeling in front of the Holy Father, he pulled out this letter and he gave it to him when he came to kiss his ring. The Holy Father took it and gave it to an attendant. A cardinal was appointed to take care of the boy's case. The next day he was sent over to the Propaganda Fidei and before the end of the week he was a seminarian.

That is a long answer but you can see what that did to my prejudice. That boy was more pious than I will ever be. And he certainly had more difficulties to follow his vocation. So I decided I had better help these Protestant boys coming through Richmond and Raleigh on their way to Philadelphia, where they might become Catholic and later seminarians.

THE MASS AND FAMILY LIFE

The Most Rev. John R. MacDonald, D.D.
Bishop of Antagonish, N. S.

Seventy-five years ago, Leo XIII lamented that "deplorable calamities" had overtaken family life. Among these calamities he listed the violation of the dignity of marriage by placing it in the same category as purely civil contracts; the neglect of the mutual duties of fidelity; the decay of respect and obedience on the part of children; and the relaxing of the ties of domestic affection.

The intervening years have witnessed a very great increase in the effects of these evils. These effects are so manifest to all that any elaboration here is unnecessary. The attack is, directly or indirectly, on the two fundamental properties of Christian marriage—unity and perpetuity. Christian marriage is the union of one man and one woman. God Himself made it so. Nobody has authority to dissolve this union. "What therefore God hath joined together let no man put asunder," said our Divine Lord; as recorded by St. Matthew (19:6). The unity of marriage established by a sacrament is a symbol of the union of Christ with His Church (Ephesians, 5).

The bond of this perpetual union is charity. The degree of charity determines the strength of unity. A family united in charity is a fortress which withstands both the innate selfishness of fallen human nature and the disruptive and degrading influence of the secularized world.

Whatever be the immediate cause of the weakening or break-up of family life in any particular home, the underlying cause is to be found in the diminishing or the loss of love which binds together husband and wife, parents and children. True love involves common life together, life with and for one another. This common life grants mutual privileges and imposes mutual duties. It calls for generous personal sacrifice for the good of all. It is a sharing of joys and sorrows. "Behold how good and how pleasant it is for brethren to dwell together in unity . . . For there the Lord hath commanded blessing, and life for evermore" (Psalm 132).

In a pastoral letter, issued in 1949, the Bishops of the United States wrote:

> It is not enough to profess the Christian truths of the stability and sanctity of the marriage bond and to keep in mind the purposes of marriage. The

> Christian must make his home holy . . . The Christian home must realize the Christian ideal. The whole atmosphere of the home must be impregnated with genuine Christian living.

Holiness and Christian living are based on, and are measured by, our Lord's law of love.

The Catholic marriage contract is usually entered into before the altar, the smybol of Christ among us. It is usually followed by a Nuptial Mass, and the newly married couple participate fully in the Sacrifice by receiving Holy Communion. The Blessed Eucharist—both as sacrifice and as sacrament—is, for those who go regularly to this source and fountain of grace, the sacrifice and sacrament of love, the support and the strength of the family.

With sound reason, therefore, Monsignor Hellreigal has stated:

> The reconstruction of the home, and therefore the reconstruction of the world, will be accomplished primarily and most effectively by a conscious, humble, cheerful return to the sacred liturgy of the Church; by an intelligent, active participation in the life of the Church.

Intelligent, active participation in the sacred liturgy and in the life of the Church presupposes knowledge. This demands, in our day, increased priestly zeal in fulfilling our Lord's command: "Going, therefore, teach." In clear, simple language we have to teach our people what the Church is and what it means to be a member of the Body of Christ; what the Mass is and what it means to share in the Holy Sacrifice of the Mass. As the Holy Father exclaimed in his broadcast to the International Eucharistic Congress held recently in Brazil: "Oh, were God's gift truly known and recognized. . . . If only we truly knew and appreciated this gift of infinite love!"

An intelligent understanding of these great truths will not, of itself, result in active participation in the Mass and in the life of the Church. This can come only through love—supernatural, sacrificial love. Charity is the motivating force.

Nowhere ought it to be easier to elicit that love than in the Catholic family, for the members are united by natural love for one another. In the sacrament of matrimony, the love of human hearts is ennobled by God's grace, and the bond of unity is elevated to a permanent and sanctified status before God. When the priest officiating at a marriage speaks to the contracting parties of "the love with which you join your hands and hearts today," he is referring not merely to natural affection, but to the deeper and more permanent attachment which comes from the union of Christian hearts through a divinely instituted sacrament.

The right kind of knowledge, fired by the highest form of love, will result in the active participation in the Mass and in the Church, which is so necessary today if, in the words of the late Cardinal Suhard, we are to "take possesion of the world in order to offer it to God."

How thrilling to those who know and love, and therefore actively participate, is the joint offering of the Mass "for our salvation *and for that of the whole world*" (Offertory).

The specific apostolate for Catholic families is to save family life from the devastating selfishness and secularism of our times—first their own family life, then family life everywhere. This apostolate is spiritual in its foundation, in its motives, and in its most powerful means. But it is not solely spiritual. Family life is sick. When there is sickness, one does more than pray. There are social and economic causes, as well as basic spiritual deficiencies. The family apostolate cannot neglect any of these. Social and economic obstacles to Christian family living must be removed. A great American social apostle, Archbishop Aloysius J. Muench, said, fourteen years ago, to the priests and people of the diocese of Fargo:

> There can be no thought of rebuilding a new social order unless families can live in reasonable and frugal comfort . . . The security of the social order rests to a large extent on the security of the family, and family security rests in turn upon its religious and economic security.

This is apostolic work for families, worshipping families, families at Mass and at the Eucharistic banquet—drawing grace, courage and zeal from the sacrifice and the sacrament. It is work for *families*, not only for fathers of families, but for the mothers too and older children. To Catholic women and girls, the Holy Father has said:

> The fate of the family, the fate of human relations, are at stake. They are in your hands. Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and a way suitable to the condition of each, so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration.

Joint assistance at Mass both expresses unity and strengthens unity. It does this for the whole Church. It does it for families. In strengthening unity, it strengthens all the virtues that promote unity, which is but to say that it strengthens every virtue—charity above all, then the other Christian virtues, which are all handmaids ministering unto charity. How necessary these virtues are, too, in the family apostolate.

In June, 1941, our Holy Father, Pope Pius XII, in a radio address to the Ninth National Eucharistic Congress in the United States, spoke of the Blessed Sacrament as a source of union. He said:

> The sacrament of our altars . . . reconsecrates, it elevates, it sanctifies that union which our common nature and our universal destiny proclaims. It purifies that love which every human heart should cherish for all its fellow men, that love which quickens our zeal to come to the defense of spiritual and moral rights of our fellow man—it deepens that love and steadies it, so that no withering blast may make it droop and die. "By this shall all men know that you are My disciples, if you have love one for another" (John 13:35). And if, through Holy Communion, we become one with Christ, how can we fail to love all men for whose love Christ died on a cross.

What is true of the unity of all through Christ is true in a very special way, and in a much more obvious way, of the unity within the family circle. Both the smaller unity and the larger are strengthened every time each one receives our Divine Lord in Holy Communion. "We, though many, are one body, all of us who partake of the one Bread" (I Cor. 10:17). As Pope Pius XII said, in the address to the Brazil Congress:

> This mystery of unity, by incorporating and almost identifying the faithful with Christ, tends to unite them into one single family and one sole body in which beats one heart alone, one soul alone, and in which each member is as zealous of the well-being of others as of his own, and even more so.

Writing of the Blessed Eucharist as a sacrament, St. Thomas Aquinas says: "The Eucharist is the sacrament of the Church's unity"; and again: "With regard to the present, it has the meaning of ecclesiastical unity in which men are aggregated through this sacrament; and in this respect it is called Communion." He quotes St. John Damascene, who says: "It is called Communion because we communicate with Christ through it, both because we partake of His flesh and Godhead, and because we communicate with and are united to one another through it" (Q. 73 Art. 2 and 4).

How can there be any lasting dissention in a family or among families, the members of which are active participants at Holy Mass and frequent communicants? If there were such dissension, it could only be because they are stifling the fruits of the sacrifice and the sacrament. St. Paul warned of the danger of receiving the grace of God in vain (2 Cor. 6:1).

In the beautiful prayer composed by Aquinas for use before Mass and Holy Communion, we find this meaningful request:

> Grant to me, I beseech Thee, not only to receive the sacrament of the Body and Blood of the Lord, but its substance and virtue. O God most merciful, grant me the grace to receive the Body of Thine only begotten Son, Jesus Christ our Lord, in such wise that I may be found worthy to be incorporated into His Mystical Body, and to be numbered among His members.

Only this supernatural unity will endure, and successfully meet, the divisive onslaught of secularism. And supernatural unity, established for all by the sacrament of baptism, established especially for the family group by the sacrament of matrimony, is maintained and strengthened by the Blessed Eucharist, the sacrament of unity and the bond of charity.

Let Catholic families, therefore, make this petition: May our association with Christ in the offering of Holy Mass unite us more and more closely in the bond of supernatural love. May no obstacle prevent our frequent reception of Holy Communion from producing its salutary fruits, the chief of which is unity. United with our Lord in this marvelous sacrifice and sacrament of His love, may our loving unity with one another in our families and in the Church grow ever stronger unto the day when together we shall share in the perfect unity of the Church triumphant. May we devote ourselves now, with unremitting zeal, to the family aposolate—that Catholic homes everywhere may be bulwarks of the Church of Christ and the foundation of a truly Christian society.

DISCUSSION

FATHER WALTER MEYER, S.J., Boston College, Boston, Mass.: My question is addressed to Bishop Waters. In your biography of the young Floridan, you left him at the seminary in Rome. I wonder if you would care to tell us what happened thereafter.

BISHOP WATERS: Father, I understand that he ultimately became a Trappist.

A PRIEST, Lafayette, La.: I understand, Bishop MacDonald, that in the economic movement, there has been a tremendous amount of cooperation. Abbe Michonneau in Paris said that he was able to get his people to work and live well together when they learned how to pray well together. I have wondered all along in hearing about the cooperative and credit union movement in Antigonish if there has been any comparable development of the liturgical life, or prayer life, or any effort in that direction to bring the people to a fuller understanding

of their position in the Mystical Body.

BISHOP MACDONALD: In our part of the countrty, in our diocese, where the cooperative movement is being sponsored by our university, we also do some work in the spiritual field. This is done especially through the lay retreat movement. We have four lay retreat houses in what is a comparatively small diocese. There are two for men and two for women. The directors of two of these retreat houses have been attending this session from the beginning.

MRS. STURGIS, New York: Is anything being done in your diocese in the way of family retreat? Have you any ideas along this line?

BISHOP MACDONALD: This is really the first examination I have had for a long time. Maybe I will fail in it as I did on one occasion when I was asked a number of questions by an assistant when I was pastor. He came to me one morning and said, "I have some questions to ask you, and I will give you three minutes to answer them." I said go ahead. He asked me a number of foolish questions, most of which I could not answer. Then he said, "You failed; the time is up." I said, "Failed what?" He said, "This was an intelligence test." In answer to your question, I believe that Father Peter Nearing, who is here and who directs the Villa Madonna Retreat House for girls and women, is promoting the family retreat movement. Although that retreat house has been opened only for a year, he has not yet made any substantial progress in that way. But he has it in mind and is working on it.

FATHER WILMES, Elsberry, Mo.: Some of you might be interested to know there is one place of which I know where they have family retreats. It is out in Missouri at Conception Abbey, Conception, Missouri.

A WOMAN: I want to know how the subsidy system is working in Canada to families having children. Would the bishop recommend it in the United States?

BISHOP MACDONALD: The government assistance to families is, of course, a very great help. I am not familiar with the details of the system in the United States. In Canada there is what we call a family allowance, so much is given per child. Then there is mother's allowance which is paid to a widow with a family, or in some special cases to women who have been deserted, or whose husbands are incurably sick. All I can say is that it is a great boon to our families and it helps to tide them over many difficult situations.

AFTERNOON SESSION

AUGUST 25

Chairman
Rev. Leo J. Trese
Detroit, Michigan

CHAIRMAN: Anyone who is interested in Catholic social action, the apostolate of the laity, the restoration of the liturgy, any one who is at all aware of what has been going on in these fields over the past three years, knows that there is one name, which, we might say, symbolizes all three. And so I have no need to introduce or to tell you about our first speaker, Monsignor Reynold Hillenbrand.

THE MASS AS THE SOURCE AND CENTER OF THE LAY APOSTOLATE

Rt. Rev. Msgr. Reynold Hillenbrand
Sacred Heart Church
Hubbard Woods, Ill.

The most arresting thing of our century has been the lay apostolate. It is supremely necessary for three reasons. The first, the most pragmatic, is the phenomenal growth of the world's population. It has multiplied five times in the last three hundred years. The Mystical Body needs to revitalize her members in the lay apostolate. Otherwise she will rapidly bcome a diminishing minority. The second reason is that all the crucial areas in life, the areas of disastrous breakdowns, are the lay areas. We have heard of these areas in the preceding talks: economic, political, international, marriage. Christ can come to grips with those problems only through the lay people. The third reason is the most compelling. It is inherent in the Mystical Body. Christ depends on every member for an indispensable role in His redemptive work.

The Mass is the source and center of the lay apostolate. Pius XII

indicated it as the source and center of our spiritual lives. The lay apostolate stems from the Mass on five counts.

MASS: RENEWAL OF CHRIST'S REDEMPTIVE ACT

We do not have in the Mass a different reality than Christ's death. We have the same reality, made present in our own time, brought to an altar. His death was the central moment of history, towards which all prior time converged, the moment from which all subsequent time has unfolded. His death was the central moment of His life, the moment to which He looked forward when He became a priest in the womb of His mother. That moment finally struck real when He hung upon His cross and died. It is that great sacrificial moment, that great redemptive moment, which is renewed upon the altar at Mass. And just as our Blessed Lord was not content merely to die but wanted that redemption brought to the far corners of the world, wanted it brought into life, into every human relationship, so the lay apostle, when he stands at that great reality made present at Mass, must like Christ be restless until that redemption is brought into life. He cannot therefore regard the Mass merely in terms of his own spiritual aggrandizement but must want to do something about bringing the redemptive influence of Christ to bear upon the problems of life.

Our Lord said, "If I be lifted up I will draw all things to myself." Not only all persons, but all *things*—the human arrangements which people fashion; the things which are technically called "institutions"; the more permanent things which stay when people move on. These institutions affect and mold men constantly. And they are many. It might be a minimum wage law in a state (in Illinois the highest minimum wage is twenty-nine cents an hour—so outdated as to be ludicrous), or a labor union in an office or factory, or a strong tradition in a community to vote, or a more and more active and perfect United Nations. The lay apostle, because he stands with Christ when the redemptive sacrifice is renewed, is dedicated to the lifting of these institutions to Christ, to bringing them under His redemptive sway.

The lay apostle will be driven to lift up all his relationships to Christ. Christ's redemption must touch all of them. That would mean to bring the same sensitivity which he has about purity, let us say, or about his family relationships, to all his relationships in work and in business. We know how that field is crying out for our Lord's liberating, redemptive influence. There is his relationship to his democratic government,

which is himself in concert with his fellows. He could not then be deluded by undemocratic approaches, by the demagogic appeals of a political primitive. The lay apostle has his relationship to the world and all the people in it, who are his blood brothers and the blood brothers of Christ. If this relationship is influenced redemptively by Christ, the blood of these brothers will not again be spilled like rain over the battlefields of the world. And may I add another relationship: his human relationship, as an American, to men of every color, negro Americans in particular; and to men of every race, Jewish Americans in particular. We shall then find far less of the hard glint of hatred in eyes, the emotional fixation, the closed mind, which are a contradiction of Christ's death and its renewal in the Mass.

All these "things," these human relationships, Christ wants to lift up, to influence redemptively. Why? For his own divine purposes. No one saw better than He that when these things become shabby and threadbare, run down and broken up, they are a hindrance, not a help to the flow of divine life, purchased at the bitter cost of His death.

That is why a lay apostle leaves Mass determined to do what he can. He would not leave Mass uninterested in how people have to struggle economically. Forty-two percent of our families earn less than three thousand dollars a year. He would not leave Mass uninterested (nor undetermined to act within his capacity) in the sad situation that negroes have to take so many poor-paying, disagreeable jobs. He would not leave Mass indifferent to the frightening, unchristian approach to the United Nations (as I once heard it: "I want the United States to get out of the United Nations, and the United Nations to get out of the United States"), but determined within the scope of his abilities to change such thinking. He would want to leave Mass with the mind of Christ seeing not dark, repulsive patches but the splendor of His truth about every releationship of life. He would want to leave Mass, "where Christ acts each day to save us," not hindering, but with a renewed impulse of seeking the more abundant flow of divine life into people.

MASS: A SACRIFICE, A GIFT

The Mass is a sacrifice, a gift. At the Offertory we bring bread and wine, and with the bread and wine, ourselves. This is only a preliminary. At the Consecration we offer Christ, and with Christ ourselves. We desire to offer ourselves *completely*. Because I am generous? No, but because God is God, deserving the complete gift of ourselves.

The lay apostolate costs much time, attention and concern, listening to people, because they are people and deserve a hearing; a more exact scrutiny of the problems around them; growing in the mind of Christ, often found in the papal utterances, in order to judge these problems; personal adjustment of ideas, and the ruthless elimination of the dual conscience; reaching for spiritual growth; an untiring sense of human dignity; a going out to people when a hundred considerations would impel men to enclose themselves; dedication to the problems of the social order, the laymen's responsibility; realization that to take action in the social order is to do something profoundly religious and pleasing to Christ; courage to love in the face of anti-encyclical statements; being apostolic among Catholics to whom the idea is still alien. All this requires the giving of oneself—a constant, repeated giving.

Where will they find the impulse to do this? At the Consecration of the Mass where they offer themselves and not just for this moment but for the whole day. They offer everything they will do—the apostolic work which unravels from them, for work is an expression of ones self. All this is caught up in the great giving of the Mass, and so the giving of self for the apostolate becomes an extension of the giving at Mass; a desk in an office, a table in a kitchen, a machine in a factory, a sales counter in a store, a mangle in a laundry, become in a feeble but helpful sense, an extension of the altar, because it is upon these that the lay apostles are carrying out the offering they made of themselves at Mass.

In part this is an answer to the mystery of the multiplication of Masses. There are so many Masses to provide the opportunity of a constantly renewed giving, to provide a fresh impulse to do the work of the apostolate. This fits in with the rhythm of life, which is an unremitting succession of days.

MASS IS SOMETHING WE DO

The third strand is the fact that the Mass is something which lay people do. We know from Pius XII's encyclical that in one sense the Mass is something the lay people watch, in the sense that the sacrifice of the cross is renewed on the altar. Only Christ does this with the help of a priest. And it is this that the lay people watch with eyes of faith.

But the laity also offer the Mass. It is their action, too. At the Consecration of the Mas they offer Christ and themselves. They are

charged to do this and empowered to do this by their sharing of Christ's priesthood which is theirs through the seals of baptism and confirmation.

The Mass is an action—the great Christian action, the redemptive action. It should be supplemented by action, hundreds of actions — redemptive, apostolic actions. This would put an end to endless discussion without action, which Pius XII has scored in such strong terms. Discussion is easy and pleasant. It has the fatal lure of mere intellectual search and of hearing oneself elaborate a point. Action is more difficult. The fact that the Mass is an action should drive us to apostolic action. Otherwise we leave our religion, and the greatest thing it has, Mass, in the realm of the "purely spiritual," with no resulting action. This also has drawn the merciless comment of Pius XII.

MASS IS SOMETHING DONE TOGETHER

The Mass is not offered by people as isolated individuals. It is offered as a group—by the congregation, by the Mystical Body. Every Mass involves the whole Mystical Body. The Body offers through Christ; the Body is offered by Christ.

At every stage of the Mass something is done together. The Offertory is something the people do together, offering their common gift, the bread and wine, which symbolizes them and their unity. At the Consecration moment the whole Mystical Body offers Christ to the Father. Never are human beings so close together. They are not only united in the Mystical Body, but this unity flares to a beautiful incandescence by their common action. The Communion is something done together. People eat together. They eat but one Food—symbol of their unity. They eat the one Christ, in whom they are one. By that very eating they are forever forged more closely to Christ and each other.

From the Mass, therefore, the lay apostle will derive a strong sense of the Mystical Body. This is indispensable because the lay apostolate stems from the Mystical Body. Christ at His death created the Mystical Body not only that He might be one with His members but also that He might work through them. They are His hands to do His work, His feet to take Him places, His lips to articulate Him, and, most importantly, His heart to love people. The deepest significance of our love is not that *we* are loving others but that *Christ* is loving through us. The lay apostle, therefore, through a sense of the Mystical Body, intensified at Mass, must have a strong conviction that where he is, Christ is;

Christ on the assembly line; Christ in the office; Christ on the dock; Christ at the coal-face because he is there; Christ in the fields; Christ in the polling booth. The spirit, the impelling force of the lay apostolate may be summed up in one phrase, my indispensability to the work of Christ. This gives immense meaning to a short, brief life which otherwise one would be tempted to regard as lost in the world's immensity.

From the Mass, consequently, there should come a constantly deepening sense of the Mystical Body. This is an age when it is still difficult to make the Mystical Body as grippingly real as, for example, Christ's presence in the Blessed Sacrament.

The other link on this score with the Mass is the fact that the lay apostle will carry this sense of oneness into all of life. Father Geaney pointed out that unity is a crying necessity in every community, the body politic, the body economic, the body international, to say nothing of the family. People need more to sense their oneness and to translate this into a disinterested working together, even if this means doing a seemingly unimportant, but nonetheless very important, action like voting in a primary election. From the Mass, the supreme expression of our unity, we take a dedication to restore unity in a world which is full of tragic divisions. In economic life, for example, there is little thought of the common good, much less working together for the common good and little effort towards effecting the reconstruction envisioned by Pius XI. Yet he said that if it were achieved it would resemble the Mystical Body.

I might add parenthetically that this is one more reason to have more unity at Mass, the unity of vocal participation, the unity of sung participation. In that way Mass becomes more grippingly real; it becomes an experience of unity. At Notre Dame just a few days ago, the combined groups of the Christian Family Movement and the Young Christian Workers crowded the large church and sang the Mass beautifully under the direction of Father Eugene Walsh. The Mass was the experience it should be. It is a most dismaying inconsistency to talk so much about unity and at the same time neglect this all-important cementing factor which could and must be achieved. People need at Mass not only a vivid faith in their oneness but an experience of it.

MASS IS OUR TEACHER

Every member of Christ should not only reflect Him but should

(and the figure is a feeble one) radiate Him. This indicates that example, while indispensable, is insufficient. Action is also necessary.

It is the Mass which builds the images of Christ—in example and in action. The Church in her wisdom has set the "jewel" of the Mass into a setting, the Church-year, in which the Christian comes into contact annually with the life of Christ. Year by year, season by season, Sunday by Sunday can the lay apostle be made more comformable to the divine image. There will be no strong lay apostolate unless it is built upon this, the formative effect of the Mass. In view of this, it is a disquieting thing to see the frequent use of the so called "black" Mass. It defeats the teaching, the didactic purpose of the Mass. It is the most senseless of all obstructions to the liturgy because it could be removed overnight.

The specialized lay apostle movements, Christian Family Movement, the Young Christian Workers, the Young Christian Students, in this country have recognized that their movements and the lives of their members must be built upon the liturgy. They also have recognized that this is not easy, granted the general incomprehension of the liturgy. For that reason they have as part of their meetings, in addition to a discussion of a gospel passage, a discussion of the liturgy. The net effect of this in time must be to build these lay apostles and their movements upon the Mass. They will come to see that their deepest formation in Christ comes not from a gospel discussion but from the contact with Christ's life in the living, sacramental context of the Mass, the primary and indispensable source.

MASS, THE GREAT ACT OF JUSTICE AND CHARITY

The final strand which ties the liturgy, the Mass, to the lay apostolate is the fact that the Mass is the great act of justice and of charity. Our Lord's death satisfied the infinite claims of God's justice. It was an exquisite act of justice on His part because He did it when we were alien to Him and could not do it for ourselves. There were a great hunger and thirst for justice in His heart at that moment. And there still is as He renews that great act in the Mass which infinitely compensates the divine claims.

The lay apostle derives from the Mass, and takes from Mass, a hunger and thirst for justice—in the likeness of Christ. Particularly will he take it into economic life because there are countless poor through

the world who are despoiled by injustice. This is the immensely disturbing picture of the handful of rich and the multitudes of poor. It is the picture so frequently brought to mind by Pius XI and Pius XII. Also, the lay apostle will take a burning sense of justice into his consideration of international life where "peace is the effect of justice," to recall the searching motto of Pius XII.

Justice is utterly basic, and the lay apostle will grow in the sensitive observance of others' rights and the sensitive awareness when these rights are not honored. Justice is so basic that Pius XI said that without it charity is a fraud.

There remains but one further consideration—charity. There was the bitter love of His death, there is the glad love of the Mass. There is in the Mass Christ's staggering love as God and the tender love of His human heart for us. Pius XII says He "acts each day to save us in the Mass."

The lay apostle will take from the Mass a sincere, selfless love for others. He will take it into areas where there is now little love. "Where is no love, put love and you will find love," Saint John of the Cross wrote. If charity, however great, without justice is a soulless fraud, so justice without charity is a cold, unaffecting and heartless proposition. It will never rebuild a world, because God is love, Christ is love incarnate, and men need and want desperately to be loved.

THREE CONCLUSIONS

Christ's work cannot be done without lay apostles. Even if we had all the priests necessary and all of them approached the holiness Christ wants for them, there still would remain the immense task in the world which only the layman can do.

A necessary objective, it seems to me, in the next twenty years is that every priest will set himself to the task of creating a small group of lay apostles. A start must be made somewhere. Because it is a small group, it is a humbling task. But because it means creating lay apostles, it is an exalted, rewarding task.

Both the priest and the lay apostle must understand that as the Mass is the source and center of one's spiritual life, it is also the source and center of the lay apostolate.

DISCUSSION

JAMES SHIEL: In my contacts with lay apostles, I find an extraordinary interest in mystical theology and contemplation, Father Thomas Merton and all the mystics. That seems to be one of the first approaches of the lay apostle. That is quite a dangerous trend, in a way, for a beginning, particularly when you need spiritual direction. I would ask Msgr. Hillenbrand if, after the direct participation in the Mass, would he think that in advising lay apostles, we should suggest also the indirect participation? They are in the world most of the day, with a constant television program of the world, the flesh and the devil before them. They should constantly unite their intentions with the priests who are offering Mass at every moment in all places in the world. Does he think that this would be a good method of mental prayer to integrate the lay apostle with the Mass indirectly? Or what would be some other methods to sanctify the lay apostle in his environment?

MSGR. HILLENBRAND: Anything that is done to invite the lay apostle to a greater apprecation of the Mass is a good thing; whether, during the day, he thinks of the fact that he has offered himself and his day with its works completely, or whether he allies himself to the Mass which is going on somewhere in the world, is a matter of indifference. Personally, if we link our day with the Mass which we have offered in the morning that would be better. Other methods would be to use evenings of recollection and days of recollection, some such thing to bring people to a more profound appreciation of Mass.

JAMES SHIEL: There is the other matter. I do not think that a priest undertaking to form lay apostles starts out with Thomas Merton or the mystics.

MSGR. HILLENBRAND: No, I overlooked that. He certainly does not. He might start out with a lay apostle and the first thing to do is to get him to take part in the Mass every Sunday.

RICHARD DICKSON, Rochester, N. Y.: I am on the other side, being somewhat of a lay apostle. My problem is trying to interest the pastor to accept us. How would you approach that?

MSGR. HILLENBRAND: Devise what diplomatic approaches you can. If they fail, then this is one of the things you offer at Mass. Until it changes there is very little you can do in a sense of any organized apostolate in the parish. There is still much that you can do other than that.

RICHARD DICKSON: If I might offer a practical suggestion along that line. In forming a lay apostle, we have to begin with him where he is. As the Monsignor says, start with getting them to go to Mass on Sunday. That is where we begin. Then we have to start with the pastor where he is. If he has never heard of the lay apostolate, you cannot indoctrinate him in one visit to the parish office. I have done a little work with groups in my own diocese and the best approach is this. First of all, become active in the parish as it is. A young man joins the usher club or the Holy Name Society. Maybe the meeting is a dud, maybe nothing happens, but the pastor sees him there. He makes himself seen around the place and makes it very evident that he is active in the parish and that he wants to do something for the parish. Then, when he does eventually spring something on the pastor, about which he has not heard, he at least has confidence that this young man is a loyal parishoner, and not a marginal personality mentally. The young man or the young woman gets a sympathetic hearing. That has been tried. It works. So I say, as you start with the lay apostle wherever he is, so start with the pastor where he is.

JOHN DOYLE, North Redding, Mass.: Your conclusions, Monsignor, directed to priests, were that we should try to form a small group of lay apostles. That should be the work for the next twenty years. I would like to know just how many in a parish or what percentage of the parish you would consider a good group of lay apostles?

MSGR. HILLENBRAND: If I understand your question, it concerns the matter of numbers. When I said a small group I had in mind eight or ten people. Of course, the device is like that of the Christian Family Movement. You spend a lot of time with eight or ten people. They in turn with another group of eight or ten; or four couples meet with another group of eight or ten. In that way it spreads out a little more.

JOHN DOYLE: I referred more particularly to the number of people in an average parish who would eventually be involved in the lay apostolate. Would you have one family, say in a parish of five hundred families? Could priests interest half the parish, or three quarters of the parish, or is every Catholic eventually ideally a lay apostle, in the sense that CFM would consider it?

MSGR. HILLENBRAND: You would give as many people as possible a general apostolic formation, but the kind I was speaking about would be limited to eight or ten people. That is a small percent-

age of the parish. If we can enlist more and more priests to be content to do that work and do it well, preparing meetings, attending the meetings, giving the indespensable thing which the priests can give by way of formation, settle for eight or ten. How you can do it with many more people, has not yet been solved.

MARY BRIDGET NYLAND, Loveland, Ohio: I would like to make an obseravtion and perhaps ask a question. Yesterday, in his talk, Father Geaney mentioned the great possibilities for community suburban areas. Then with our reference to baptismal consciousness, I would like to tell a little about our experiences in the new suburbs around Cincinnati. In the past years we have been working a good deal with family service programs. We have had the opportunity of being with families usually when a baby is born. We have found among these families, which are ordinary families of a big city, a very great response to any suggestions we have given on a fuller celebration of baptism. They become very interested through the ideas of the celebration of baptism, and want to know more about the liturgy and the Mass. Many of them have been taking it up on their own and have been working out plans with their pastor for Mass preparation groups. They desire to make the Sunday Mass the source of training for the lay apostolate, bringing the liturgy into life. I wonder if Monsignor would have any comments on the possibilities of that?

MSGR. HILLENBRAND: Any kind of discussion group which gives better appreciation of the Mass is good. That can be done on a pretty wide scale. Of course all discussion ought to lead to active parish participation through dialogue and sung Mass.

SOCIAL CHARACTER OF THE SACRAMENTS

Rev. William Donaghy, S.J.
President of Holy Cross College
Worcester, Mass.

In his great book, *Three Reformers* which is really an acute critical appraisal of the Protestant mystique, Maritain sums up very succinctly the spirit of that terrible revolt, when he analyses the characters who led it. "What first impresses us in Luther's character," he writes, "is egocentrism, something much more subtle, much more deep and much more serious than egoism. It is a metaphysical egoism. Luther's self becomes practically the center of gravity, of everything, especially in the spiritual order." Again, in the same work, analysing Rousseau, he says, "Understand above all, what is the last end of man in Rousseau's religion, to become one with God no doubt, but not by being raised by God to a participation in His life, but by absorbing, assimilating the divinity in ourselves; self, self, divine self, always self." It is always in himself that Jean Jacques Rousseau would have beatitude.

This undoubtedly was the basic ideological mentality of the reformers. They revised the creed. They exhalted the individual ego. Every man was made an island, theologically. Each individual was established as his own pope, scriptural interpreter and custodian of dogma. This was the genesis, I think, of that individualism, atominist an arrogant, which blows like a poisonous pollen through the very air we breathe, and which can infect even the elect.

Many of us have come to look upon the sacraments merely as our own individual meeting with God. We have lost in great part, the sense of corporate Catholicism. We have almost unconsciously come to ask the question, forgetful that the original author of it was the father of murder, "Am I my brother's keeper?"

Quit the contrary is the outlook of the Church as expressed gloriously by the present Holy Father in his encyclical *Mystici Corporis*. There he reiterates the timely doctrine of the Church. He declares first of all his purpose in writing the document.

> Our purpose is to throw an added ray of glory on the supreme beauty of the Church, to bring out into fuller light the exalted supernatural nobility of the faithful who in the Body of Christ are united with their Head. Now we see how the human body is given its own means to provide for

> its own life, health and growth and for the same of all its members. Similarly the Savior of mankind out of His infinite goodness has provided in a marvelous way for His Mystical Body, endowing it with sacraments, so that by so many consecutive graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for.
>
> As all know through the waters of baptism those who are born into this world, being dead in sin, are not only born again and made members of the Church, but, being stamped with a spiritual seal, they become capable and fit to receive the other sacraments. By the chrism of confirmation the faithful are given added strength to protect and defend the Church, their mother, and the faith she has given them. In the sacrament of penance a saving medicine is offered to the Church's members who have fallen into sin; not only to provide for their own health, but to remove from the other members of the Mystical Body, all danger of contagion and to afford the tonic of virtuous example. Nor is that enough, for in the Holy Eucharist the faithful are nourished and grow strong at the same table. In a divine and ineffable way are they brought into union with one another and with the divine Head of the whole Body. Finally, like a devoted mother, the Church is at the bedside of those who are sick unto death. She administers supernatural medicine for wounded souls and sends new citizens on to heaven to enjoy forever the happiness of God. If that be not God's will at the moment, then by the sacred anointing she restores health to this mortal body. For the social needs of the Church Christ has provide in a particular way by two sacraments which He instituted. Through matrimony, in which the contracting parties are ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society. And what is of greater importance for the correct religious education of the offspring? Holy Orders sets aside men and consecrates them to God to offer in sacrifice the Eucharistic Victim, to feed the flock of the faithful with the bread of angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps.

Thus man's whole life, both in his individual and social character, is provided for in sacramental symphonic structure. Baptism gives him supernatural life, incorporates him into the Mystical Body, makes him a citizen in the kingdom of Christ. Confirmation, the sacrament of spiritual maturity, brings a man of age, so to speak, spiritually, and enlist him as a soldier in the defense of Christ's kingdom. The Holy Eucharist is the nourishment of the spiritual life, the sacrament of intimate union of the members with the Head and with one another. Penance restores spiritual life after it has been lost through personal grievous sin. It is the sacrament of restoration to the soldier who has temporarily deserted Christ's army.

When man's physical life is staggering to a halt and his spiritual life is about to break into final fruition extreme unction gives his soul a final healing, prepares it for union with Christ the Head, comforts

man in his final battle and prepares him for ultimate victory. Holy orders is spiritual fatherhood, a consecration of spiritual generation for the defending and augmenting of the Body of Christ. Matrimony is the sacrament which by propagating natural life raises up candidates for membership in the Mystical Body.

Totally foreign then, to the tradation and dogma of the Church, is that isolated and insulated individualism which asks with the sneering lawyer in the gospel of a recent Sunday: "Who is my neighbor?" Even in those sacraments which seem to affect only the person, like baptism and extreme unction, there is a social dynamism. By baptism a man becomes not only a Christian but a member of a family, a community, nay more, a body. "For in one spirit," Paul tells the Corinthians in his first letter, "we are all baptised into one body." There are popes and councils and fathers of the Church down the ages, insisting on that truth. St. Augustine for example, recalls the question which St. Paul asks the Corinthians, "Was Paul crucified for you? or were you baptised in the name of Paul"? And he adds, "You are Christ's sheep; if you did not know whose sheep you were you could study the character by which you are sealed."

Just as natural birth confers on the human personality an inviolable dignity and corollary obligations, so birth in Christ, through baptism analogously involves like effects. Christ our Lord and His apostles insisted upon the obligatiton of those who belonged to Christ's Body to imitate Christ. "Unto this indeed have you been called," St. Peter writes, "because Christ also has suffered for you leaving for you an example, that you might follow in His footsteps." Similarly Pope Pius XI, in his encyclical on Christian marriage, stated clearly, "By baptism man is deputed and helped to live a truly Christian life, and is never deprived of sacramental help to achieve that goal."

The sacrament of confirmation which likewise imprints an irradicable character on the soul makes the individual a soldier of that militant Church which the Divine Master founded. Through this sacrament the seven gifts of the Holy Spirit are deepened and strengthened so that the soul illuminated and warmed by wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord, is more alert to discern the will of God, more eager to do it, more apostolically anxious to spread the kingdom. Through this sacrament he receives the power, the right and the obligation to participate in the apostolate of the hierarchy as a lay apostle. Pius XI insisted that Catholic Action was founded and based on the sacrament of confirmation.

In the Eucharistic Sacrifice do we find the closest bond which can exist between the head and its members. Holy Communion draws those members closer to Christ and to each other. It increases the divine life in the subject and it increases his contact in intimacy with Christ.

The attitude of withdrawn Catholicism, unfortunately too prevalent in our day, is perhaps a partial infection of secularism, the climate of our world. Many a Catholic who professes to be devout has no suspicion of his membership in the Mystical Body. He goes to confession and Holy Communion in a spirit of private devotion. Those who approach the same holy table with him are strangers to him. He keeps his religion to himself, he will tell you. He does not wear his heart on his sleeve. He has no real concept of corporate Catholicism, though he may feel a twinge when he hears of a Cardinal Mindszenty or a Bishop Ford. He is practically a secularist in that he believes the Church should stay in her sanctuary and not intrude into the professions, the marts, the ordinary walks of life. He is a member of the Church in pretty much the same sense that he is a member of a club. Similarily in his prayer life, there is no awareness of the doctrinal liturgical union which gives his prayers the proper force and vigor.

And this person about whom I am talking, I have met personally in the flesh, hundreds upon hundreds of times. They are men who are good Catholics externally, many of them even making retreats, some even graduates of Catholic colleges, well educated men. But for social consciousness or any consciousness of the social aspects of our holy faith, they are totally illiterate.

I would say that one of the shrewdest thrusts that I heard this afternoon was the Monsignor's remark that we must make the transitus, difficult as it is, from speculation to action. I am convinced that if this Liturgical Conference is to succeed, or any other movement of like impact, there must be in the souls of more Catholics, a burning love of Jesus Christ. You read the gospel and you find that it is filled with the most wonderful, pointless speeches of any similar literary work. "Master, I will follow Thee, whither soever Thou goest." Christ simply said to that man, "The birds have their nests, and the foxes have their burroughs but the Son of man has not whereon to lay His head." Do you remember the time when our Lord went down to the sick bed of his friend in Bethany? The apostles expostulated with him: "Your enemies already lie in wait for you. They will take you by force and put you to death." When Christ paid no heed, Thomas spoke up and said, "Let us also go with Him that we may die with Him." Where was Thomas on

Good Friday? You remember the cheering multitudes acclaiming Christ into Jerusalem on Palm Sunday, roaring themselves hoarse, so hoarse that many could not say, "Crucify Him," five days later. They were very, very enthusiastic that day. So I say that that remark of the Monsignor struck me particularly, that you and I personally, first of all, must stake off our own souls to Christ Almighty. This is a full lifetime career. With the proper knowledge of the liturgy and Catholicism and with a zeal that is like an ache, an anguish, "Now I am in labor again that Christ be born in you," you can bring that message to the world.

Only in that way can we eventually dimensionalize all the great ideas which have been put forward in these few days here. The Liturgical Conference has done much but much remains to be done. A convention of this sort is always a summons to all of us to renew our efforts and to sharpen our zeal.

DISCUSSION

REV. JOHN J. LA FARGE, S.J., Campion House, N. Y., N. Y.: I would like to place this question to Father Donaghy, the president of a university. It seems to me that one of the most crucial areas in this whole question of developing Catholic action is with those who are recently graduated. They are, of course, very much occupied either with finding future husbands and wives, or with starting their homes. Their preoccupations are extremely personal. They are in the world and yet they are young enough and enthusiastic enough to do something for others. I wonder if you could give us a thought or two on that point? I am sure it is close to your very own experience.

FATHER DONAGHY: First of all, Father La Farge, I agree with you completely. I have thought of that innumerable times. I think that the colleges are responding rather well. There are very humble gropings toward a final solution to many intramural campus problems, but you are aware of these new courses of theology for the layman. The purpose of such is to give a firm dogmatic basis for the faith, the intellectual contents of their holy religion. Father John Murray said one time, "It is not simply St. Thomas with the hard parts left out, nor on the other hand simply a theological problem. It is a very difficult course."

Having once given them that intellectual content, the next thing of course is the apostolic overflow. That takes places through the campus organizations like the sodality which fragmentizes into all sort of com-

mittees, catechetical work, social study clubs for social work and things of that kind. I don't think that all that could be done, is by any means being done, but the present day situation represents a tremendous advance over the days when I myself was in college, and I am not nearly as superannuated as I appear.

PATRICIA MATHIS, St. Vincent Hospital, Worcester, Mass.: Could you explain to me further what you meant when you said that Catholic college students could graduate and still not realize the Mystical Body of Christ.

FATHER DONAGHY: I was not referring so much to the college student. I was talking more about the average layman in an older age bracket who might not have had a college education. The point I was making was that he conceives the Roman creed in terms of an editorial from Poor Richard's Almanac. He knows that you are not supposed to hold up gasoline stations, and that you are supposed to support the pastor, and that you go to Holy Communion at least once a year, and he goes much more often. I was talking not about a lack of faith on his part, but a lack of realization. At the mere mention of anything like dogmatic theology or of the Mystical Body, he says, "Save that for the monks and the nuns. I am just an ordinary Joe, I have my feet on the ground, I have no intention of betraying my wife or doing anything hideous, but I am settling only for salvation and nothing heroic." That is the mentality of which I spoke; it is far from the ideal.

FATHER MICHAEL MARX, O.S.B., Collegeville, Minn.: I liked very much what Father La Farge said. The question that occurred to me, why wait until they get out of college? If they are not apostolic as young people going through four years of college, I believe there is something wrong with their education. Maybe we need to do things a little differently. You have already partly answered the question as to what is being done. I wonder if you could illustrate? What in the practical order could be changed or could be done to make them apostolic on the campus so that his apostolic spirit would flow over into life after graduation, into the various professions, into their married life and so on?

FATHER DONAGHY: This year I was asked to speak at a diocesan confraternity of Christian Doctrine Conference and I was enormously heart warmed when I arrived there. The gentleman who introduced me, a pastor from New Hampshire, said, "I went to this new pastorate last year and the first one who came in was a boy who an-

nounced himself as recent graduate from Holy Cross, who had all the techniques of the Confraternity of Christian Doctrine at his finger tips and just wanted a place in which he could work." We do actually have the college men dimensionalize their zeal in things of that kind. They teach catechism in local parishes. They go out and give doctrinal debates, discussing a topic of dogma back and forth in the debate procedure. On the campus they do some of that work among themselves. If they know a youngster, for example, not living up to his obligations as he should, they try to influence him. Really, beyond that with the present curriculum in the colleges, you could not ask them to do a great deal more. But they do have enough field work, actually, to familiarize themselves with the apostolic techniques and to have that warm satisfaction of doing some good which in itself is a tremendous motivation for apostolicity. I am quite sure that we are not doing all that we can, but the trend is on and the good will is there.

FATHER GARESCHE, S.J., New York, N. Y.: I am very interested by the remark made comparing former days to present times. I have been thinking as I sat here. It has been forty-two years since I founded the *Queen's Work* and launched that Sodality movement. I have traveled far and wide through this country, preaching the doctrine of the lay apostolate and the participation of the laity in the work of the clergy. It is quite striking to see how much the conditions in those days resemble the conditions today. We have made great advances and many organizations have been developed but there is still a large number of our Catholic laity expressing the same attitude as in those days, forty-two years ago. If you read the writings and the accounts of the speeches made at that time, you would see that I was urging and encouraging exactly the same things that have been so well and properly encouraged here.

It occurs to me that we ought to have some sort of a survey made to find out why it is that so many of our Catholic people are still in this, so to say, primitive stage. In other words, we don't seem to be reaching a great number of our Catholic people who most need to be encouraged and energized in this way.

Sometime ago at a very important gathering, I suggested a survey of the results of all our activities as they have affected our Catholic people, our educational system, our literary works and our sermons, to see if there is something we can do to produce more effect on the attitudes of our Catholic people, to get the vast number of Catholics who are now so uninterested in these things actually to

work. In the meantime we see these wild movements like the Jehovah Witnesses and the Communists who seem to be able to energize people in an extraordinary way. So I really believe a systematic study should be made to ascertain why the Catholics are not more interested and what we can do practically to interest them more. I myself have had a great experience and I find out that while you can get a certain number of Catholics to engage in these activities, it is very difficult sometimes to get them to persevere. It seems to me that as much as we are doing now and as well as we are doing it, there is a great deal more in a practical way that we can do with the same expenditure in energy and time with a direct intention of getting these people to realize and to understand their duty and opportunity in the lay apostolate.

FATHER DONAGHY: We have a greater opportunity now I think with the greater enrollment in Catholic colleges. There are about one-hundred-sixty-five thousand, roughly. With this tremendous group of young people coming out and with the interest now in theology and the apostolate in most of the Catholic colleges, I think that twenty-five years from now you will see the day, Father, of the harvesting of your own sowing.

A PRIEST: Taking the clergy as they are now, as Father Trese suggested, I wonder if you can tell me if anything is being done for the future clergy? Is anything being done in the seminaries today to help to develop the priests of the future with more of a social consciousness, priests who would be more sympathetic to the aims of the liturgical movement?

FATHER DONAGHY: There are several seminarians here who can answer that better than I. However, I would not want to leave the implication in the air that the clergy of the past were entirely lacking in zeal or achievement. Many of those men at the turn of the century were engaged in such vulgar things as trying to build a house. You read the history of the church in this country and the clergy of the past as a whole deserve from us an accolade.

I am quite sure that in the seminaries there is a great deal of that kind of thing going on. I am aware of two personally, in which it is done. Surely there is the effort to fulfill the wishes of the last three pontiffs, Pius X, Pius XI, and Pius XII.

FATHER PETER NEARING, Nova Scotia: I don't know if my bishop is here this afternoon. I hope that he will pardon this little story

of what he is doing with his seminarians in his diocese. Perhaps it might serve as a model elsewhere. The priests of the diocese, especially those who are interested in the promotion of the adult education and co-operative program, found that not all of the seminarians who were coming out were as actively interested as some of the older priests. What they have done is to ask these young seminarians to attend each summer a two weeks course at the university. Here they are inspired and indoctrinated in the work that the priests are trying to do. The results at this point are very happy.

FATHER MICHAEL DUCEY, O.S.B., Weston, Vt.: I should like to ask Father Donaghy whether or not he thinks a great emphasis should be put in our institutions of higher learning, our high schools and colleges, on a more active participation in the daily Mass through the dialogue Mass or better still, the community sung Mass, on the part of the students. We are talking here, especially this afternoon, about activating the principles of our holy faith. As Msgr. Hillenbrand told us so wonderfully, we should try to make our participation in Mass a daily experience. I wonder if Father Donaghy would approve of emphasizing this more and more?

FATHER DONAGHY: I would approve entirely of that. The tradition at Holy Cross for years was that every student went to Mass every morning, with one morning a week on which is was optional. Then the crowded conditions because of the war time influx prevented that. The chapel simply wasn't large enough. But we are going to return to it.

In regard to participation in dialogue Mass, that is a perfectly glorious thing. We introduced it at a retreat house, in which we had laymen of a rather heterogeneous sort. We made use of the principle of teaching people as we found them. There were always men who had served Mass and we made use of them as a nucleus for the responses. It caught beautifully. They all exclaimed what a new appreciation it gave them of the holy Sacrifice.

The sung mass would be perhaps a little more difficult because of the time element.

FATHER ALEXANDER SIGUR, Lafayette, La.: I would like to make two observations. First of all, what Father La Farge said about the Catholic colleges, is of course a dozen times more true of secular colleges. I am a Newman Club chaplain of a state college with an enrollment of about three thousand and it has perhaps one of the highest

proportions of Catholics in the U. S. We have about 70% Catholics in this college in southwest Louisiana. We have a chapel on the campus, with two Masses every morning. Both Masses every day are dialogue Masses. There is an average attendance of about one-hundred-fifty students. We also have congregational singing and a homily every morning. We insist constantly, in season and out of season, in every form possible, at Newman Club meetings, in the homilies, in talks at social action institutes and the like, on the lay apostolate. I say this in answer to the question about what is happening in colleges in our time and what is being done. We think it most vital and necessary in the South to get in every punch we can. We think that proportions are very strong against us.

We must not overlook the fact that this very week the Y. C. W. and the C. F. M. met in convention at Notre Dame. Most significantly, however, we must not miss the historic fact that here in Worcester, for the first time in United States history, the social action leaders are meeting together with the liturgical leaders, to think out and to study cognate problems. Lay leaders all over the country are conscious of their responsibility. We are all forming part of that great mainstream of activity in this country in our times.

PATRICIA MATHIS: At Holy Cross, Father, is it that you make the students go to Mass five days a week? It seems to me that things of religion done of one's own accord, without being forced to go, are much more beneficial. What is your purpose in having it as a rule?

FATHER DONAGHY: I would rather say we don't make them go to Mass, we motivate them to go. There is a great deal in what you say. Religion by legislation is no good, devotion by decree does not avail much. Much depends on the approach and the method. Is the Mass properly explained? Are the advantages brought home to student of consecrating the day at the holy Sacrifice?

FATHER LAMBERT YORE, Carmelite Retreat House, Hamilton, Mass.: For the record, Father, and as a social retreat master, could you tell us what retreat houses have been doing and can do in liturgical apostolic formation? I ask this question because of the fact that just the other day a charter member of this conference, said that he would not send men on retreat because he feels that the retreat house undoes what he is trying to do.

FATHER DONAGHY: Most certainly, Father, is a retreat a primary means of liturgical and apostolic formation. The men who come

have made a sacrifice. They have rearranged their domestic, financial and business affairs to come to the retreat house. We presume that they know the fundamental dogmas of the faith, although some are shady and hazy on them. It is an opportunity to indoctrinate them in an intensified way.

In so many parishes today and it is nobody's fault, we have to get men and women in and out of church on an assembly line basis so that we will have enough Masses for everyone to attend. There is very little opportunity for preaching. When a man finishes the necessary announcements and perhaps a letter from His Excellency, there is very little time for a homily. Many of the students have told me that they go for weeks without hearing a sermon. In a retreat in nine, ten or eleven concentrated talks, you can review for them their theology, you can inspire them to an interest in the liturgy, you can get them interested in Catholic Action and you send them back to their own parishes better parishioners. I don't know if that is what you have in mind or not, Father, but the answer to your question in general is that the retreat movement is a magnificent opportunity to make better Catholics out of good ones, and some few saints out of the better ones.

A LAYMAN: Father Donaghy, I would like to speak in defense of the daily Mass at Holy Cross. I am a day student, in fact the only day student in my class this past year. The effect which the daily Mass had on the other fellows in the class was remarkable. Never once did I hear a protest that they had to get up early. There were even some who arose earlier to serve Mass for the faculty. The effect radiated over the full campus.

FATHER WILLIAM CROWLEY, C.S.Sp., Duquesne University, Pittsburgh, Pa.: I don't like to inject a solemn note into this discussion of religion on the campus, but we have sort of a specialized problem in Pittsburgh at our university. It is not a campus school, it is a day university. For years now we have been teaching theology to the layman. We found that it was not particularly effective. We started last year to give incoming freshmen religion tests. We found that over fifty percent of the incoming Catholic freshmen failed the tests. So presently we are teaching the Baltimore Catechism as a fundamental religion course.

In regard to lay apostolate, I have found out in my own work with the students that you can sort of back people into it. I am in charge of a university choir. One day I was discussing the coming of Christmas

and the desirability of a choir to sing the midnight Mass. Talking around the subject I finally got one boy to suggest that perhaps they would get together, if someone would lead them. I told them I would be very glad to do so. By the time Christmas came we had about forty members. Like giving a child candy I suppose, I promised that if they did well we would buy cassocks and surplices. It was a success. They sang not only Christmas Mass but many Sundays thereafter, Holy Week, Easter and Pentecost. Now they are a full going choir. So from that point of view I found that you could work very well especially with the boys. We do have a Mass for the girls, attendance at which is optional. The chapel is right in the dormitory building and we get about ten girls out of two hundred. At the main university church where the day students are encouraged to come to Mass, we get a much greater attendance of boys particularly.

I might make one point in closing. In trying to form some Catholic action cells, and lay apostolate groups, the only thing that I have found to be effective in the beginning, is to get some people, even leaders to read Father Trese's wonderful book, *Many Are One.*

MSGR. HILLENBRAND: May I add a sentence or two? We have been discussing so much about colleges but I think even our elementary schools are very important on this score. We ought to show that our Blessed Lord is the first teacher on the staff of an elementary school. His class and the most important of the day is the Mass. The children ought to be at that class, ought to be taught by our Blessed Lord. For that reason, also, I think it altogether necessary to arrange a breakfast program so that any one can go to Communion while taking part in that Mass.

CLOSING EVENING SESSION

SOLEMN PONTIFICAL MASS

Presiding

His Beatitude, the Most Reverend Maximos IV

Patriarch of Antioch, Jerusalem, Alexandria and of all the East for the Melkites

Celebrant

The Most Reverend John J. Wright, D.D.
Bishop of Worcester

BISHOP WRIGHT'S CLOSING REMARKS

Before I have the privilege of saluting the august patriarch who has honored us witth his presence here this evening, I will take advantage of this concluding session of the Liturgical Week, to return thus publicly, our thanks to Almighty God for the innumerable and incomparable graces which have attended the Week from the very beginning.

I express gratitude to the national officers of the Liturgical Conference for the great honor they did us in choosing our city as the site of this year's Liturgical Week. And in a most particular way, I thank Father Wilmes for the great work he did in remote and proximate preparation for the Week. I feel that I owe to my own pastors, priests and religious and lay people without exception, a most earnest word of appreciation for the magnificent spirit that they brought to the preparations for and the executiton of the program. We shall find our way later to express gratitude to all those who worked so loyally in cooperation with Father Bushey.

You will be interested to know, that, despite the discouraging outlook at the beginning of the Week, we feel, that from the point of

view of the numbers who have attended the Liturgical Week we have had a completely unexpected success. Registered delegates attending have numbered 399 priests, 11 brothers, 816 sisters, 239 seminarians, and 2,396 of the laity—for a total of 3,861.

In saluting His Beatitude, the Patriarch of Antioch, Alexandria, Jerusalem, and all the East for the Melkites, there is a slight problem of language. There are the difficulties that we have been discussing this week about Latin, and the equally controversial subject of English. I know no Arabic, so I shall salute His Beautitude in the language which I am happy to identify in advance as French.

From my good friend, the Archbishop of Boston, I learned that our distinguished visitor of tonight, His Beatitude Maximos IV, Patriarch of Antioch, Jerusalem, Alexandria and of all the Orient, was not very familiar with the English language, but on the other hand he speaks impeccable French, without any doubt much superior to mine, and so I shall take the liberty of greeting him in French, the mother tongue of so many of the devoted faithful of our diocese.

His Beatitude must find himself perfectly at home in this our episcopal city. His people here in Worcester, although they are not numerous, are nevertheless in a flourishing condition. They are people who well merit our respect for their Christian piety, their civic spirit, and their fidelity to the traditions of their ancestors. When the Melkite parish, Our Lady of Perpetual Help, was established here, His Beatitude was at that time the secretary of the late Patriarch Cyril IX, who made the contact with the late Bishop of Springfield, the Most Reverend Thomas M. O'Leary, and in that capacity encouraged the foundation of this Melkite parish. After the death of the beloved Father Gualtier, His Beatitude has graciously collaborated with us in the appointment of the present rector of this parish, and has greatly assisted us in its expansion and activities. So you can readily see that His Beatitude is perfectly at home at Worcester, and we ask him to accept this expression of our deep respect and since affection, which all us, of whatever rite, whatever nation, and whatever language owe to such a distinguished Patriarch who is the successor of St. Peter, the Apostle, in the venerable and ancient see of Antioch.

RESPONSE OF HIS BEATITUDE, MAXIMOS IV

Your Excellency, I am most grateful for your kind words. I am very moved, and I want to thank you from the bottom of my heart for having invited me to this beautiful assembly where I see so much fervor as to raise ones soul to God. I take this occasion to thank His Excellency for his kindness and the care that he takes of our children, the Orientals who are in his diocese, for whom he shows himself to be a real father. But this does not surprise me, for he is the disciple of another great apostle, Archbishop Cushing, whom he imitates in his virtue, zeal and comprehension.

In fact, universality in the Church is an essential fact. The Oriental Church must understand the Occidental Church, as much as the Occidental should understand the Oriental, for these two churches constitute the Catholicity in which the Roman Church glories. Thank you again for all the good you have done for our children in your midst.

I am indeed happy to preside at this celebration of the liturgy which must be the basis of all true piety, for any piety that is not based on the liturgy cannot be a devotion of solid virtue. The liturgy is the voice of the Church, the soul of the Church. When we associate ourselves with this soul, we raise ourselves by that very fact to God. I congratulate the organizers of this Liturgical Week which I can see has been such a great success. I thank also those who have invited me to be here because I tell you sincerely that it has given me great pleasure and has been of real profit to me. From the bottom of my heart I ask God to bless all of you and all Christian people, and as the liturgy on earth is only an echo of the great liturgy which is celebrated in heaven, I ask God to grant to all of you the grace to celebrate in heaven this great liturgy in the sight of the Father, Son and Holy Spirit, in eternal homage to the Holy Trinity.

HOMILY

THE MOST REVEREND RICHARD J. CUSHING, D.D.
Archbishop of Boston, Mass.

I have brought to you a very extraordinary person, His Beatitude Maximos IV, Patriarch of Antioch, Jerusalem, Alexandria and all the East for the Melkite Church. The Holy Father is the Patriarch of the West. There are five patriarchs by right, whose jurisdiction under the Holy Father goes back to apostolic times. There are other patriarchs by virtue of honor, conferred upon them by the Holy See. His Beatitude, Maximos IV, is the one-hundred-fifty-first successor of St. Peter in the See of Antioch. Prior to becoming the Bishop of Rome and the Patriarch of the West, St. Peter was the Bishop of Antioch. The Patriarch is here on his way back from South America.

Over the course of years there have been two great defections in the Church, the Mystical Body of Christ. We lost over two hundred million Christians in the East, and they are now known as the Orthodox, having validly consecrated bishops, validly ordained priests, but they are in schism and not under the sovereignty of the Holy Father. In the sixteenth century we had the Protestant revolution, a break within the family.

Anyone, my dear friends, could be the Archbishop of Boston. Anyone could be bishop in any of the great dioceses of the United States. My personal interest is in bringing souls back to the Church. I think we have a wonderful opportunity of bringing some of the Orthodox of the Near East back to the Church. What a wonderful thing it would be, while Communist Russia has silenced the Church in the Near East, would it not be one of the greatest apostolic endeavors of the past thousand years if the Catholics of America were instrumental in bringing back the Orthodox, over two hundred million in number, back to the fold of the Church of Christ? For that reason His Beatitude is my guest. We are trying to find ways in which we can help this tremendously apostolic missionary endeavor. I am not interested in saving the saved; I am interested in preserving the unity, the beauty, the glory of the Mystical Body of Christ, the Bride of our Blessed Lord. So probably later on you may hear more of the results of the visit of His Beatitude.

I am most grateful to my dearest friend, Bishop Wright, for giving

us the opportunity of coming here this evening with this venerable prelate of the Church, representative of some four hundred thousand Melkites throughout the Near East and some fifty odd thousand Melkites in the United States, who, while they may be under the jurisdiction of their local bishop, are nevertheless bound by ties of affection and veneration to their great Patriarch, Maximos IV, the one-hundred-fifty-first successor to St. Peter of Antioch.

One more thought before I come to my formal words to the liturgists. The word Melkite does not refer to nationality. At the Council of Chalcedon some fifteen hundred years ago, there was a difficulty with regard to the interpretation of the progression of certain dogmas and in the course of the discussion there was disagreement. Those who followed the doctrine of Rome, which was also the decision of the then king of Constantinope, King Melik, became known as royalists, as we would call them, or Melkites. So the name Melkite pertains not to nationality but more to religious belief. Those who followed Rome became the Melkites. Like the Irish, like the French, like all others who have suffered for the Church, they have preserved their faith and loyalty to the Holy See down to the present time.

So today we have the Byzantine Melkite Rite, one of the many liturgies of the East. They are all beautiful adornments of the bridal robe of the Church of Christ, the Bride of our Blessed Lord. Only the Catholic Church, universal and truly Catholic, could have attained unity with variety. There is no other organization in the world, even today from the United Nations down, comparable to this unique solitary boast of the Church of Christ—unity with variety. The music, the language, the ceremonial, the very architecture of the Eastern Rites are but varied adornments in the bridal garment of the Bride of Christ, the Catholic Church.

And now allow me to direct my formal words to the liturgists.

I consider it a great privilege to preach the concluding homily of the exercises of your sixteenth annual convention, and especially to add my own word of sincere and respectful welcome to His Beatitude Maximos IV, Patriarch of the Melkites, whose presence here tonight brings such happiness to us all. The exalted position of His Beatitude in the hierarchy of the Church adds dignity and splendor to the impressive liturgical function which unites us so closely to one another in Christ our Lord. As a result, the tremendous reality of the universal Church will impress itself indelibly upon every one here this evening

as we join together in common profession of our Catholic faith and common determination to make the faith known and loved through the powerful medium of the liturgy.

The purposes of this convention have been admirably achieved, and I can only hope to add to the scholarly and inspirational addresses to which you have already listened, a few reflections which will indicate my own concept of the place which the liturgy occupies in the total organism of the Church.

In the well known phrase *lex orandi est lex credendi*, which, freely translated, means that the liturgy tends to reflect the faith of those who celebrate it, there is more wisdom than might appear at first glance. For Catholics, liturgical services serve as the medium by which the union between God and man, established by the grace of Christ our Lord, is prepared for, made possible and strengthened in its effects. Liturgical rites are the humanly devised and divinely protected material context with which the members of Christ's Mystical Body surround the acts of worship which Christ Himself has instituted and of which He, as the Mediator between God and man, is the center and substance. The development of the liturgy is but an aspect of the development of the Church. As the Church extends the personality of her divine founder, the liturgy functions with wondrous efficacy to proclaim the faith which Christ has revealed and to diffuse the redemptive power which He has created by His death on the cross.

It is for this reason that we find in the liturgy of the Catholic Church such striking uniformity and such complete submission to the direction of authority. Beneath the multiplicity and variety of ritual which the Church authorizes in recognition of the human differences which enter of necessity even into the worship of God, there is a deep and unmistakable unity of liturgical expression and doctrinal implication. Were His Beatitude the celebrant of this evening's Mass, we would notice in the Melkite Rite many differences of ceremonial and many forms of liturgical expression with which most of us are unfamiliar.

It remains true, however, that the Melkite liturgy and the liturgies of all the other Eastern Rites differ from our own not in substance or in purpose but merely in language and expression.

When an Oriental priest celebrates his liturgy, he does exactly what is being done on this altar. When an Oriental priest administers the

sacraments, he brings into our souls the same grace of Christ which sanctifies sinners in the confessionals of our own churches and raises to new dignity the circumstances of our own daily living. For Oriental bishops and priests, as for ourselves, supreme authority rests in the Vicar of Christ on earth.

For none of us can there be any question of organizing the ritual of divine worship according to human preferences, or any question of developing or adapting liturgical forms independently of the guidance and approval of the Holy See.

Lex orandi, lex credendi. I wonder if we should not regard it as a goal of principal importance to emphasize the relation of the liturgy to the deposit of faith, and to work for the realization, through the liturgy, of the unity of doctrinal assent and moral practice which, in modern times, has been so seriously threatened.

I make this suggestion because it seems to me that interest in the liturgy, and more particularly interest in liturgical reform, is manifest not only in those whose loyalty to the Church is beyond question, but occasionally also in those who are inclined to strain at the leash of ecclesiastical authority, and to prefer the questionable advances of secular scholarship and the novel points of view of independent thinkers to the researches of accerdited theologians and the traditional formulation of the dogmas of faith.

I wonder if the dissatisfaction expressed in certain quarters with existing liturgical forms may not be a disguised expression of a more generalized murmuring against the authority by which the liturgy is regulated and a subconscious rebellion against the restrictions which this authority is empowered to impose in other areas of our moral and spiritual life.

I do not mean to advocate devotion to liturgical services, as we have become accustomed to them, simply because stability is better than change, or simply because it it better to do things as the Church directs, than to look for reasons which might indicate the desirability of modification or reform. Liturgical science has its place in the ecclesiastical discipline and it should be studied with the complete objectivity and dedvotion to the truth which are essential in every field of scientific investigation. It is not impossible that some of the changes advocated by liturgical experts may prove to have considerable value in bringing the liturgy into coordination with other aspects of the Church's func-

tioning in a changing world. Hardly any one, for example, will refuse to admit that the evening Mass, subject to the restrictions placed on its celebration by the authority of the Church, has made a definite contribution to the spiritual life of the faithful in an age in which so many things happen which formerly required the light of day.

The point I wish to insist upon is this: that modifications in the liturgy should contemplate the greatest possible good of the Church as a whole, and that they should not be regarded as desirable in practice or as constituting reason for dissatisfaction with existing forms until they have been officially approved by the Church. After all, our Holy Father the Pope and those who are associated with him in the governing of the universal Church know far better than any of us what changes of policy and discipline are best suited for the demands of the modern world.

Our resolutions and recommendations should be universal in their outlook. They should never reflect the prejudices of individuals or groups. They should never promote liturgical reform for reasons completely intrinsic to the liturgy itself and entirely without relation to the welfare of the Church and the spiritual growth of the faithful.

The success of the liturgical movement will depend on the extent to which its promoters become conscious of the part they are destined to play in the universal apostolate of the Church. The liturgical movement could degenerate into a perfectionist cult of ceremonial, or into a nostalgic mania for liturgical forms of years gone by. It could serve too as a vehicle of expression for those who seem chronically incapable of cooperative activity in any field. It could mirror too exclusively the preferences of those whose freedom from the burdens of pastoral life shortens their vision of the practical difficulties which stand in the way of the celebration of the liturgy on a diocesan and pastoral level.

The liturgical movement need not and should not be shunted into any of these blind alleys. To avoid them it need only follow the line of progress which has been marked out by the official directives of the Church and by the authoritative pronouncements of the supreme pontiffs. The encyclical letter *Mediator Dei*, which has done more for the liturgical movement than any other document of modern history, has pointed out with unequivocal directness the shortcomings of certain proposed liturgical reforms and the excesses of certain over-zealous critics of liturgical law and practice. Without recalling to you details with which you are already familiar, let me merely suggest that *Mediator*

Dei should be the handbook of everyone who loves the liturgy, for what the liturgy can do for the Church. The principles of the *Mediator Dei,* if studied and followed, will afford safe norms for proposed modifications in the liturgy and for the integration of the doctrinal and inspirational value of the liturgy into the comprehensive program of the Church.

For the laity, who so often feel that they are spectators, rather than actual participants, in the liturgical services, I add a final thought. Certainly one of the most gratifying results of the liturgical apostolate has been to break down this groundless prejudice and to emphasize to the laity the possibilities of active participation in the liturgy which are created for them by the indelible sacramental characters of baptism and confirmation. A priest could not be ordained unless he were baptized. The powers which come to him by ordination raise him indeed to a dignity which no lay person can claim, but they do not separate him from the main body of the faithful as a member of a priestly caste. It is not as a pure gesture of friendship that the priest exhorts the faithful who assist at Mass to pray that the sacrifice which is both his and theirs may be acceptable to God. The Holy Sacrifice of the Mass belongs to everyone who belongs to Christ, its chief Priest and Victim. In baptism we become adopted brethren of Christ; in confirmation we are charged with the responsibility of spreading Christ's kingdom as members of His Church on earth.

My beloved brethren of the laity, in your participation not only in the liturgy but in the entire program of Catholic Action lies the hope of the Church in years to come. More than ever before, it is true that the work of bishops and priests is not enough to restore all things in Christ. We must all work together. For the cause which unites us is Christ's cause, and Christ came not merely to ordain priests or to consecrate bishops but to lead us all through the Church unto everlasting life.

THE LITURGICAL WEEK, 1955

Regional Statistics

State	Clergy	Sisters	Bros.	Sem.	Laity	TOTAL
Alabama	1	----	----	1	----	2
Arizona	----	----	----	3	----	3
California	2	1	----	----	1	4
Colorado	1	----	----	1	----	2
Connecticut	5	5	----	21	11	42
Delaware	----	----	----	1	----	1
Florida	----	----	----	----	2	2
Georgia	1	----	----	----	----	1
Illinois	19	8	----	6	12	45
Indiana	2	----	----	----	----	2
Iowa	7	2	----	1	1	11
Kansas	3	----	----	----	----	3
Kentucky	1	----	----	3	----	4
Louisiana	10	----	----	2	1	13
Maine	7	4	----	4	1	16
Maryland	8	2	----	7	2	19
Massachusetts	191	712	10	89	2263	3265
Michigan	3	2	----	6	4	15
Mississippi	1	----	----	----	----	1
Missouri	6	2	----	9	11	28
New Hampshire	3	4	----	1	1	9
New Jersey	9	8	----	4	4	25
New York	22	19	1	33	43	118
Ohio	9	7	----	5	10	31
Oregon	1	----	----	2	3	6
Pennsylvania	11	5	--	11	2	29
Rhode Island	10	14	----	19	7	50
Vermont	8	7	----	1	1	17
Washington	1	----	----	----	----	1
Washington, D. C.	5	3	----	3	3	14
Wisconsin	5	2	----	----	----	7
Alaska	----	1	----	----	----	1
Canada	26	2	----	3	----	31
Germany	1	----	----	----	----	1
India	1	----	----	----	----	1
Italy	1	----	----	1	----	2
New Zealand	1	----	----	----	----	1
TOTALS	399	816	11	239	2396	3861

INDEX

AMERICA (Weekly Review), 142
Apostolic Blessing, 60f.
Architecture, liturgy and, 10f.
Art, liturgy and, 10f.
Augustine, St., on Holy Trinity, 26
  on union with Christ, 22f.

BAPTISM, 20-29, 101f., 187ff.
  divine sonship and, 26f.
  rite of, 30-36.
Baptismal consciousness, 20f.
Baring, Thomas, 164
Bethune, Ade de, 10
Blessing, apostolic, 60f.
Bouyer, Louis, 129
Brady, Most Rev. Matthew F., homily, 153-157
Bruce Publishing Co., American Ritual and, 5ff.
Bushey, Rev. David, 198

CARROLL, James, 12
Carroll, Rev. Thomas J., chairman, 19
Catholic Church, moderation of, 97
  teaching role of, 156
Ceremonies, 155
Charity, Mass an act of, 181f.
Chesterton, Gilbert K., 117
Christian Family Movement, 100
Cicognani, Most Rev. Amleto, on Ritual, 8
Collectio Rituum: *see* Ritual, American
Commonweal, 142
Community, Mass and, 179ff.
  problem of, 99ff.
Confirmation, 38f., 102, 187ff.
  rite of, 40f.
Confraternity of Christian Doctrine, 192
  American Ritual and, 4ff.
Cooperatives, 173f.
Crisis, modern social, 98ff.
Crossman, R. H. S., 135
Crowley, Rev. William, C.S.Sp., 196f.
Cummins, Ned, 123f.
Cushing, Most Rev. Richard J., homily, 201-206
Cyril of Alexandria, St., 26
Cyril of Jerusalem, St., 39

DEATH, preparing for, 43ff.
De Lubac, Henri, 130, 132, 136
Dickson, Richard, 140, 183f.
Diekmann, Rev. Godfrey, O.S.B., 8
  paper on Baptism, 20-29
  paper on Confirmation, 38f.
  paper on prayer-life in novitiate, 76-81
Divine Office, religious life and, 78ff.
Donaghy, Rev. William, S.J., paper, 186-190
Doyle, John, 184
Ducey, Rev. W. Michael, O.S.B., 194

ECONOMIC ORDER, Mass and, 117-123
Ehmann, Rev. Benedict, homily at nuptial Mass, 92-96
Ellard, Rev. Gerald, S.J., 5
Eucharist, Holy, 187ff.
Extreme Unction, 52ff., 187ff.

FAMILY, 125
  government assistance of, 174
Family life, 100
  Mass and, 169-173
Finn, Rt. Rev. Msgr. Charles A., chairman, 43ff.
Furfey, Rev. Paul Hanley, 159f.

GANNON, Rt. Rev. Msgr. John F., chairman, 143ff.
Garesche, Rev. Edward, S.J., 192f.
Geaney, Rev. Dennis J., O.S.A., paper, 98-104
Gilbey, Rev. Thomas, 131f.
Gracias, Cardinal, 108
Gregory the Great, St., on death, 46

HAMMENSTEDE, Rev. Albert, O.S.B., 87
Hayes, Rev. John M., 142
Hellriegel, Rt. Rev. Msgr. Martin B., paper, 70-73

Higgins, Rt. Rev. Msgr. George G., paper, 128-138
Hillenbrand, Rt. Rev. Msgr. Reynold, 197
paper, 175-182
Holy Orders, 187ff.
Hovda, Rev. Robert, 141
Howard, Rev. George, 9

INDIVIDUALISM, economic order and, 117ff.
Reformation and, 99
Indulgences, 62f.
Industry council, 119
Institution, meaning of, 105
International Order, Mass and, 145-152
Interracial justice, Mass and, 158-163

JUSTICE, interracial, 158-163
Mass an act of, 181f.

LACHANCE, Rev. Pierre, O.P., 84f.
LaFarge, Rev. John, S.J., 190
Laity, role in ecomonic order, 120ff.
Latin, teaching of, 12f.
Laughlin, Carol, 13
Lawrence, Rev. Emeric, O.S.B., 163
Lay apostolate, Mass and, 175-182
Leboeuf, Rev. Norman, 47f.
Leo XIII, Pope, 169
Lecler, Rev. Joseph, S.J., 129f.
Leonard, Rev. William, S.J., 15f.
Lickteig, Rev. Bernard, 37
Liturgical movement, Archbishop Cushing on, 202ff.
in Germany, 130f.
in United States, 139f.
Liturgical year, Pius XI on, 2
Liturgy, economic order and, 117-123
international order and, 145-152
meaning of, 2f.
political order and, 128-138
vocations and, 70ff., 87ff.
Lockner, Robert, 165
Luther, Martin, 186

MAC DONALD, Most Rev. John R., paper, 169-173
Maguire, Joseph, 126
Maria Laach Abbey, 87
Maritain, Jacques, 107, 136, 186
Marriage, interracial, 164
Martin, Rev. Christian H., paper, 67ff.
Marx, Rev. Michael, 139, 191
Mary Janet, Sister, 127
Mass, Holy, a community act, 179f.
an action, 178f.
as sacrifice, 177f.
economic order and, 117-123
family life and, 169-173
international order and, 145-152
key to social problems, 106-116
political order and, 128-138
religious community and, 76f., 81ff.
renewal of redemption, 176f.
teaching power of, 180f.
Mathis, Rev. Michael, C.S.C., 11, 17, 64
chairman, 67-91
paper, 43-47, 81-83
Mathis, Patricia, 191, 195
Matrimony, sign of Christ and Church, 92-96, 187ff.
Maximos IV, Patriarch, 199, 301f.
greetings of, 200
Medical Mission Sisters, 81f.
Melkites, 201ff.
Meyer, Rev. Walter, 173
Michel, Rev. Virgil, O.S.B., 2
Michonneau, Abbe G., 173
Middle Ages, social order in, 129f.
Montini, Most Rev. Giovanni, 121
Morrison, Rt. Rev. Msgr. Joseph P., 4
Motu Proprio (Pius X), call to community, 103
Mount Savior Monastery, 88
Muench, Most Rev. Aloysius J., 171
Murray, Rev. Edward, S.J., 11f.
Mystical Body of Christ, racism and, 159ff.
social theology and, 108
Mystici Corporis, 186f.

NEARING, Rev. Peter, 193f.
Newland, Mary, 62
Newman, John Henry Cardinal, 15

INDEX

Notre Dame University, architecture and, 11
Religious Institute at, 76ff.
Ritual and, 8
Novitiate, liturgical prayer-life in, 76-81
liturgy in, 67f.
Nuptial Mass, homily at, 92-96
Nyland, Mary Bridget, 185

O'CONNELL, Rev. John P., chairman, 97ff.
O'Hara, Most Rev. Edwin V., paper, 4-8
Orthodox Church, 201

PARISH, Archbishop Montini on, 121
community in, 101
Paul, St., on union with Christ, 22f.
Penance, Sacrament of, 187
Perrin, Henri, 151f.
Piety, liturgical, 75
objective, 90f.
Pius X, St., *Motu Proprio*, 103
Pius XI, Pope, *Divini Redemptoris*, 106
Quadragesimo Anno, 109
Quas Primas, 2
Pius XII, Pope, 109, 110, 128, 149f.
on Baptism, 20
on citizenship, 134
on Holy Eucharist, 172
on women, 171
Political order, Mass and, 128-138
Prejudice, racial, 158-168, *passim*
Priesthood, reverence for, 23f.
Protestant Reformation, 99
Psalms, study of by religious, 79ff.

QUADRAGESIMO ANNO, 109
Quas Primas, 2

RACISM, 159ff.
Redemption, renewal of at Mass, 176f.
Reformation, Protestant, 186
Religious life, American youth and, 87ff.
community spirit and, 76f.
liturgy and, 67-91
Retreats, 174, 195f.
Ritual, New American, Archbishop O'Hara on its origin, 4ff.
hierarchy's petition for, 7f.
Notre Dame University and, 8
use of, 8f.
vernacular grants, 5
Rousseau, Jean Jacques, 186
Ryan, Mary Perkins, 80

SACRAMENTS, of dying, 43ff.; 51-61
social character of, 186-190
Sacrifice, Mass as, 177f.
Saint Vincent de Paul Society, 126f.
Scheeben, M. J., 26
Scripture, 68
Secularism, 118
Shea, Robert L., 141
Sheehan, Rev. Shawn, paper, 51-61
Shiel, James, 183
Sigur, Rev. Alexander, 194f.
Sinner, Rev. Richard, 63, 123
Suhard, Emmanuel Cardinal, 133f., 147f.
Sullivan, Mother Kathryn, R.S.C.J., 49, 80f.
Sunday, Sanctification of, 120f.

THOMAS AQUINAS, St., on ceremonies, 155
on Eucharist, 172
Tobin, Rt. Rev. Msgr. Thomas J., paper, 106-116
Trent, Council of, on Mass, 110
Trese, Rev. Leo J., chairman, 175
Trinity, Holy, social problems and, 107

UNIONS, obligation to belong, 123

VERNACULAR, 13ff., 17, 64
in Ritual, 5f.
instructive value of, 6f., 16f.
Vestments, 155
Viaticum, 59f.
Vigil Service, 69
Vocation, of laity, 24
Vocations, American youth and, 87f.
liturgical life and, 70ff., 87ff.

INDEX

WATERS, Most Rev. Vincent S.,
chairman, 1ff.
paper, 158-163
Watkin, D. I., 97
Wilmes, Rev. Aloysius F., 158, 174, 198
Winzen, Rev. Damasus, O.S.B.,
paper, 87-89
Pathways in Holy Scripture, 68, 89f.
Wiseman, Cardinal, 156
Worship Magazine, 19
Wright, Most Rev. John J., 13f.
address of welcome, 2f.
closing remarks, 198f.
paper, 145-152

YORE, Rev. Lambert, 195

THREE DAY
CIRCULATION

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

THE PROVINCIAL LIBRARY BINDERY
SAN ANTONIO DE PADUA MISSION
JOLON, CALIFORNIA